

# The Devout Communicant.



Printed for Tho: Dring at the Harrow oaten  
against the Temple gate in fleetstreet. 1678

# The Devout Communicant.



F. H. van Hone sculp.

Printed for Tho: Dring at the Harrow oaten  
against the Temple gate in fleetstreet. 1678

The DEVOUT  
COMMUNICANT  
Exemplified, in his behaviour  
Before, At, and After  
The SACRAMENT.  
Of the  
LORDS SUPPER.

*Practically Suted to all the parts  
of that Solemn Ordinance.*

---

*But they made light of it — Matth. 22. 5.*

---

The Fourth Edition, Corrected.

---

*June 8. 1670. Imprimat. Tho. Tompkins.*

---

*London, Printed for Thomas Dring  
at the Harrow next Chancery-  
Lane in Fleetstreet, 1678.*

*Charles Smith*

The DEVOUT  
COMMUNICANT

Exemplified in his behaviour  
Tears, and death

The 2 SACRAMENTS  
Of the

WORDS SUPPER

Exemplified in all the parts  
of the

of the

The

of the

of the

of the

TO THE  
TRULY NOBLE

Sir K. L. Baronet.

Sir,

**A**Mong the Multitude of *Practical Divine Treatises* are none more *numerous* than on the *Lords Supper*, nor more diversly handled: Not a few *well-disposed Persons* yet complain they are at a loss, not so much *which* to make use of, (*variety* here distracting;) as that they know not how to form *Directions* into *apposite Meditations*: they *sequester*, they *sit*, they seem to *reflect* as others, but know not what to *say in themselves*, to their great discomfort and discouragement. The ensuing *Manual* is so *methodically* digested for their assistance, and presented to *your self*, not as one that *needs* it, but the *Composer* a better evidence

## The Epistle

evidence of his great esteem of a person so constant, so devout a Communicant; so eminently Charitable, so rarely Tempered, so truly Honourable. If it displease any, I borrow of so many to discharge one great debt; methinks my Honesty in owning it may satisfy; their allowing me also to make the best use of theirs I were able; and if this be a bad one, 'tis a right hand error; I hope they will not condemn, but pity and pardon me. I was no better advised; my ambition being not to appear in publick, but to be publickly useful, and to let the World know how much I am,

SIR

Your great Admirer,  
and Humble Servant.

A

# A P R E M O N I T I O N

To The

## R E A D E R.

**A** Lthough the ensuing Treatise was designed to be ushered into publick view, without any other Epistle than that Dedicatory, to one, who is for no other witnesses of his eminent Piety then those two, which are more than ten thousand; yet it is found requisite to advertise those who are willing to make use of it,

1. As to that part of Preparation which respects Humiliation for sin, matter enough for which every one may find there, by examining his manifold breaches of the Law and Gospel; yet the Communicant in an especial manner is to reflect upon, and be deeply humbled for his own iniquities, and particular failings since the foregoing Communion; but no exact example could be given of what himself is only conscious

2. For Prayers the Week before, and  
Morning

## A Premonition.

*Morning of the Communion, they refer for memory-sake, to the requisite Graces, and Ends, in going to the Ordinance.*

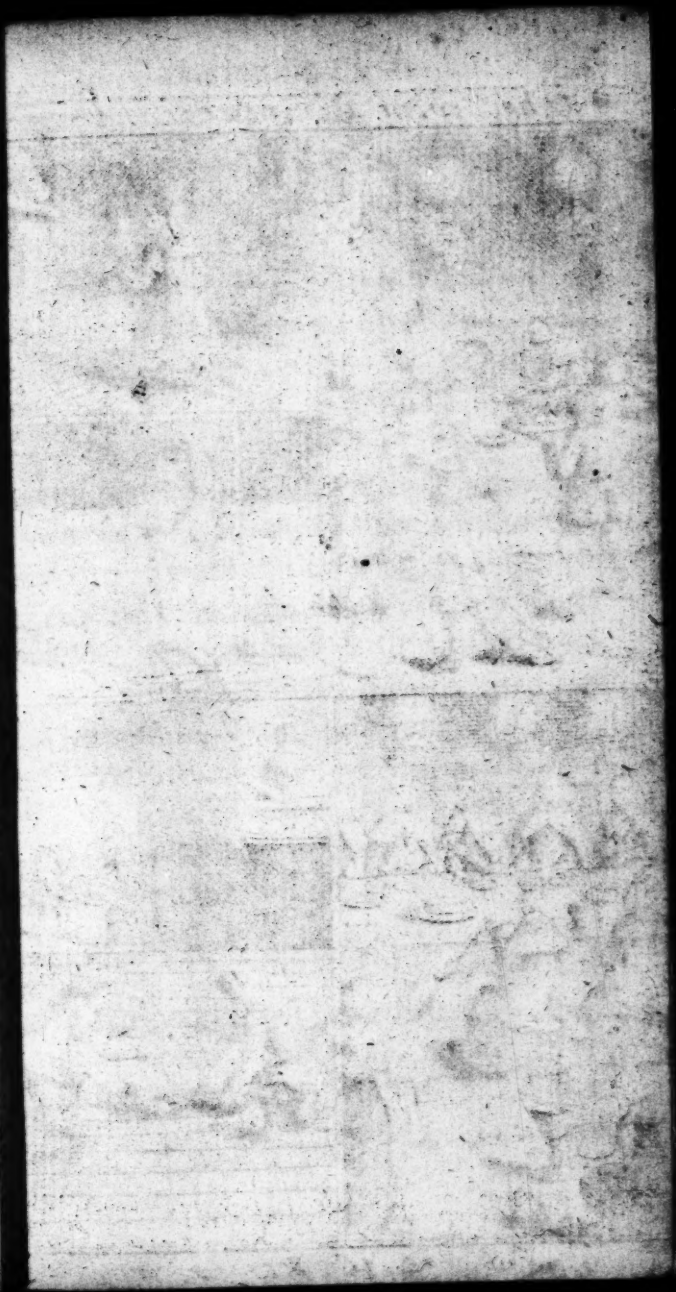
3. More matter is provided then I doubt will be spent at the time of Receiving in this Frozen Age, so deviated from the Primitive, when all Christians still partook of that one Cup; yet those ( notwithstanding all endeavours ) have Memories so unfaithful as they dare not trust, may ( for ought I know ) by Book make use of so much of that they judge most pertinent, as the spaces of joyning with the Minister will admit.

4. A Prayer before and another after the Sacrament, with more particular directions and meditations for the time of receiving, is added in this Edition, to satisfie those who thought them wanting ( though the Author did not ) in the first.

5. If anything be judged unsuitable, because not usual, there is matter enough besides: They are left to their liberty that are not of my mind.

The

W  
e  
I  
-  
l  
s  
e  
e  
t  
k  
e  
g  
-  
-  
e  
-  
n  
)  
b  
t  
c



*The devout Communicants.*



# The Devout COMMUNICANT.

---

## Frequent Celebration.

**D**O *this in remembrance of me,* is a *permission*, and an *injunction*; 'tis our *Duty* as well as our *Benefit* to receive *Christ*; so not to receive him, is both our *sin* and *misery*. 'Tis more than a *command*, a *charge* of a *dying Testator* and *Saviour*. As the *benefit* is of *infinite merit*, so should the *acknowledgment* be an *Eternal Memorial*. His *death* should always *live* in our *Hearts*; and we so careful in *doing this*, that when he comes again, he may find us *so doing*. Doth he not now *thus* bespeak us? Can the *King of Kings* take it kindly at your hands, when he hath killed the  
B                      fatted

fatted Calf, furnished his Table, sent forth *his Servants*, Saying, behold I have prepared *my Supper*, come, eat of my *Bread*, and drink of my *Wine* which I have mingled, all things are ready, *come unto the Marriage*; and you make light of it, (some are your thoughts of his fare and company) or desire to be excused because you are *not drest*, when indeed you never went about to make you ready? Do you not provoke him to leave you, to let you go sorrowing to your graves? to say, *None of those that were bidden* (though they see the plenty) *shall taste* (the sweetness, fatness, goodness) of *my Supper*; was there ever any so dear, so precious? cost it not the master of *it* his own life to make *it*? If out of courtesie you invite a poor man to the best that can be had, and he saucily, ungratefully find fault with your meat ask you, why you troubled him to come to so poor provision, or send word, you have nothing worth coming for, he can provide for himself, hath

# The Devout COMMUNICANT.

---

## Frequent Celebration.

**D**O *this in remembrance of me,* is a *permission*, and an *injunction*; 'tis our *Duty* as well as our *Benefit* to receive *Christ*; so not to receive *him*, is both our *sin* and *misery*. 'Tis more than a *command*, a *charge* of a *dying Testator* and *Saviour*. As the *benefit* is of *infinite merit*, so should the *acknowledgment* be an *Eternal Memorial*. His *death* should always live in our *Hearts*; and we so carnal in *doing this*, that when *he* comes again, *he* may find us *so doing*. Doth *he* not now *thus* bespeak us? Can the *King of Kings* take it kindly at your hands, when *he* hath kill'd the fatted  
B Calf,

## 2 Frequent Celebration.

Calf, furnished *his* Table, sent forth *his* Servants, Saying, Behold I have prepared *my* Supper, come, eat of my *Bread*, and drink of my *Wine* which I have mingled, all things are ready, *come unto the Marriage*; and you make light of it, (so mean are your thoughts of his fare and company) or desire to be excused because you are *not drest*, when indeed you never went about, to make you *ready*? Do you not provoke him to leave you, to let you go sorrowing to your graves? to say, *None of these that were bidden* (though they see the plenty) *shall taste* (the sweetness, fatness, goodness) of *my Supper*; was there ever any so dear, so precious? cost it not the Master of *it* his own life to make *it*? If out of courtesie you invite a poorman to the best that can be had, and he saucily, ungratefully find fault with your meat, ask you, why you troubled him to come to so poor provision, or send word, you have nothing worth coming for, he can provide for himself, hath

hath better at home, and better company; would you think he deserved the worst bit of it, or another invitation? 'tis a sign you value not, you slight *Communion* with me: If you *loved me* you would still be seeing, looking upon, desiring to be with me; where I am wont to walk, to manifest my self, to sit at my Table, to sup with my Disciples, and never be at rest without a renewed sense of my love unto you: *you are they I live and dye for*, for whom I *do* and *suffer* so much, of whom I will always think upon, in whose thoughts I love to live; and because my departure is at hand, and I must go away from you, *this memorial* I leave with you, to put you always in remembrance; when you see it, think of *me* who in the very night *I was betrayed*, when taking that doleful farewell of an ungrateful world, was so mindful of *your* good and comfort, to arm, establish, and refresh you; and will you neglect, dis-esteem, condemn it? doth not the *benefit of my*

#### 4      **Frequent Celebration.**

*Passion* without *your* desert, plead for the constant meditation of *it* without *your scandal*? The frequent, faithful remembrance of what I did and suffered for *you*, is *my* chief request, and *your* only requital, and yet do *you* distaste what I imbraced? and indure not to think of what I refused not to indure? loath *you* the *cup of Salvation*, that cost me a *cup of Astonishment*? Have I left the Glory of my Father to be cloathed with, and dwell in flesh? Led a life of suffering, undergone a shameful, painful, accursed death, rose again, ascended, prepared mansions, taken possession for *you*, where I plead *your* cause, and will come ere long to absolve *you* before all the World, and with whom *you* shall be for ever? Have I given such costly evidences of of my *love* unto *you*, and love *you* not to do this in remembrance of me?

Do ] But for thee (dear Saviour) I had been for ever undone; for thee then and for thy sake, what is it that I should not do? Thy desires are my  
Injunctions:

## Frequent Celebration.

3

*Injunctions*: there is *Authority* enough in thy *love* to do thy pleasure. Since *that* would have *no nature* but *mine*, I will have *no will* but *thine*: when once signified by command, upon my obligation I should, upon my Fealty to thee the King of the Church, and Sovereign as well as Saviour of *my Soul*, I ought, I may, I must not dispute, nor delay, I dare not but must *Do*; else, how must I be look'd upon, when the King commands all his loving Subjects to take the *Oath* of Allegiance, and I stay away and refuse? Do I not publicly disown him for my Sovereign, who hath enjoyn'd the Celebration of this, as an evidence and symbol of my Relation to, and Communion with him? Is not this appointed for a *memorial* of his death, whereby he delivered his people, and destroyed their enemies; transcendently to us, what the *Passeover* was to the *Jews*, and the neglect of it more provoking? yet, *the man that is unclean, and is not in a journey, and forbeareth to keep*

B 3

the

## 4 Frequent Celebration.

*Passion* without *your* desert, plead for the constant meditation of *it* without *your scandal*? The frequent, faithful remembrance of what I did and suffered for *you*, is *my* chief request, and *your* only requital, and yet do *you* distaste what I imbraced? and indure not to think of what I refused not to indure? loath *you* the *cup of Salvation*, that cost me a *cup of Astonishment*? Have I left the Glory of my Father to be cloathed with, and dwell in flesh? Led a life of suffering, undergone a shameful, painful, accursed death, rose again, ascended, prepared mansions, taken possession for *you*, where I plead *your* cause, and will come ere long to absolve *you* before all the World, and with whom *you* shall be for ever? Have I given such costly evidences of of my *love* unto *you*, and love *you* not to do this in remembrance of me?

Do ] But for *thee* (dear Saviour) I had been for ever *undone*; for *thee* then and for *thy* sake, what is it that I should not do? *Thy desires* are my  
Injunctions:

## Frequent Celebration.

3

*Injunctions*: there is *Authority* enough in thy *love* to do thy pleasure. Since *that* would have *no nature* but *mine*, I will have *no will* but *thine*: when once signified by command, upon my obligation I should, upon my Fealty to thee the King of the Church, and Sovereign as well as Saviour of *my Soul*, I ought, I may, I must not dispute, nor delay, I dare not but must *Do*; else, how must I be look'd upon, when the King commands all his loving Subjects to take the *Oath* of Allegiance, and I stay away and refuse? Do I not publicly disown him for my Sovereign, who hath enjoyn'd the Celebration of this, as an evidence and symbol of my Relation to, and Communion with him? Is not this appointed for a *memorial* of his death, whereby he delivered his people, and destroyed their enemies; transcendently to us, what the *Passeover* was to the *Jews*, and the neglect of it more provoking? yet, *the man that is unclean, and is not in a journey, and forbeareth to keep*

B 3

the

*the Pasſeover at the time appointed (when he might and ought eat it) even the ſame ſoul ſhall be cut off from his people, becauſe he brought not the offering of the Lord in his appointed ſeaſon, that man ſhall bear his ſin.* There's a puniſhment annexed to the neglect, as well as ill performance of it; he that eats irreverently, is guilty of prophaning the Lords Body; and he that eats not, of deſpiſing it, and of preferring his luſts before him; the one eats damnation to himſelf, and the other by not eating, judges himſelf to be in a damnable State. 'Tis dangerous ſtaying in that condition wherein we judge our ſelves unmeet ſociety for Chriſt; if I cannot partake of his Supper here, how can I think my ſelf fit to feaſt with him in Heaven? or hope to look on his face with comfort there, and take no pleaſure to behold, remember, come near, have any thing to do with him here? will not his preſence be moſt terrible then, to whom his memory is no way delightful now? Am I troubled

## Frequent Celebration.

7

troubled for neglect of *other duties*, and not of *this*, when Christs *Items* at the last day are made up of *sins of Omission*? Dare I pick and chuse, when, whosoever shall keep the whole Law, yet offend in one point, is guilty of all?

*This* ] Not to climb a Cross, or undergo a bitter Passion for thy sake; I should not think much to do that, who hast done so much more for me. Not to be had to a *Scaffold*, but to come to thy *Table*; not to go to Slaughter, but a Feast; not to Bleed or Burn, but to Eat and drink; and that not *Bread of Affliction*, or *Water of Adversity*, which flags the Spirit; but *such Bread and Wine* as confirms and comforts my heart: Not a Mourners Bread, *Tears*; or a Martyrs Cup, *Blood*; but a Saviours fare, blessed Wine and Bread, yea in them (what both is and makes blessed) his body and blood, meat and drink, bread of life and *well* of life, that both joys my heart, and saves my soul. Didst

B. 4.

*thou*

## Frequent Celebration.

thou on the Cross drink Vinegar,  
 made infinitely more tart by my sins  
 for me; and shall not I at thy Table  
 drink Wine for my self, made infinite-  
 ly sweeter with the blood it conveys?  
 Didst thou drink a Cup of Wrath,  
 and shall not I drink the Cup of Ble-  
 ssing? Eat the bread of affliction, and  
 shall not I eat the bread of life? suf-  
 fer thy passion, and shall not I enjoy  
 it? Didst thou stretch out *thy hands*  
 on the Cross, and shall *mine* be with-  
 ed and shrunk towards thy Table?  
 Hadst thou bid me *do some great thing*  
 for procuring so *great* a good, that  
 there had been between the service  
 and reward no disproportion, should  
 I not endeavour'd to do it? How  
 much more when thou biddest me *eat*  
*and live*? I am not saved but by thy  
*Body*, I shall be damned without thy  
*Blood*. Didst thou offer them for me  
 on the *Cross*, and shall I not take the  
 pledge from thee at thy *Supper*? Dost  
 thou give me a *Title* to them, and shall  
 I barr my self of *possession*? rob my  
 self

## Frequent Celebration.

9

self of thy mercy, and my right, of no less then the price of my *Redemption*? Dost thou give me the *purchase* in thy *Blood*, and shall I deny myself the *Seal* in thy Church? Dare I be guilty of so great a *Robbery* and *Rebellion*, to violate thy *will* and *seal*? to steal at once thy *Bread* and *Cup*, and *Scepter* against thy express *Will* and *Testament*? to take the *Bread* and *Cup* out of my own hand, and the *Scepter* out of thine? to deprive my *Soul* of thy *Body* and *Blood*, and thee of thy *Authority*? by thy grace I will never but observe as thou appointest: If *this be* thy command, O Saviour, I am a *Rebel* as much to my good, as thy *Law*, a wicked *Rebel* if I do not *this*.

*In Remembrance*] I blush Lord to see I need thy *memento*. Have I a *room* for the trash of the world, & none for thee? *memory* for what I list, and none for what I should? O thou that hast so done thy marvellous works that they ought to be had in everlasting remembrance;

B. 5

whose

whose *name* is wonderful, and all thy works as thy name, and this above all thy works, can I ever *forget thee*? can I *forget my self* so much, that breaths not a moment on Earth, or out of Hell without thee? If I forget thee, O Saviour, let my tongue cleave to the roof of my mouth; if I remember not thee, let my right hand forget her cunning. Sure that harp had never known the tune of joy, nor hand to do with harp, hadst not thou put a world (all out) in order again, and set all in tune. And is that all, when I owe a thousand lives unto thee, to require, not my *Body*, but my *Mind*? to say, *Remember*, not to *Dye* for me, but to forbid thy Memory to *Dye* in me? O thou loving and blessed above all Beloveds, when thy *Passion* is engraven by thine own hand in an Holy Mystery for my mind to wear, shall not I keep this memorial? Shall not I wear thy Ring who am so ready to wear a Death's-head to preserve alive the memory of a dead Friend? O  
that

that I may ever keep this Manna that came down from Heaven, not in a Leaden, but a Golden pot ; not in a dull , barren , barely contemplative, but humble, tender, active, precious, *memory*, which moves all good affections to thee, and promotes all good abilities for thee. *Such a memory* will mind, and do all Duty ; admire and love thee, obey , endure , do , and suffer for thee ; establish Faith, excite Repentance, inflame Love, maintain Constancy. I cannot but repent, believe, and love to the end, if thou be in my mind : If I fail payment of any duty to thee or man, it is because *I do not remember thee.*

*Of me ] Of my Death,* and your redemption by it. This Sacrament then is an *obelisk* to the eternal memory of thy *Passion* ; so oft as I neglect it, what do I but pull down this *Pyramid* of everlasting date , set up in the Church for a *solemn memorial* of thy death ; and bury thee and thy Merits, as the *Jews* did thy Body, but in a  
worse

worser grave, not in a Garden, but Desart, a Grave of Oblivion? Wretch am I, that have need of such an help to my memory, and spur to my Duty, as both a Command and a Sacrament; it casts reproach on me, O *Saviour*, that thou shouldst give *thy Body* for me, and I scarce give *my mind* to thee; that I should have so great a room in *thy heart*, and thou so hardly get *any* in *mine*; that thou shouldst be more ready to *bleed* for me, then I to *think* of thee. Dear Jesus, thou didst empty all thy veins for me, shall not I find a *vessel* to preserve thy *precious Blood*? Do I not *spill* what thou *shed*, if I let it run out of my memory? yet art thou put to it, to find me both *blood* and *mind*; and when thou hast done all that, out of remembrance of me (lest it should be forgotten) ordain'st a Sanction and Sacrament, saying, *Do this in remembrance of me*. But more wretch I, if I do not *so do*, for Lord, if I do thee *honour*, dost thou not do me *favour* for it? If I give thee *glory*, is it more  
my

## Frequent Celebration.

13

my *duty* then *felicity* to do it ?  
 if thy *Sacrament*, is it not *my benefit* ?  
 Receive I not great honour in it ?  
 Reap I not good benefits by it ? con-  
 veys it not the *Blood Royal* of, *Hea-*  
*ven* into me ? Am I not related to  
 Christ, Heir of Heaven by virtue of  
 that Blood ? Is not the God-head bo-  
 dily in him ? his Body mystically in  
 me ? and I near-allyed to God by the  
 Communion of that Body ? And can  
 he want *Demean*s that is such a *Prince* ?  
 Is not the Earth thy gift, and Heaven  
 in thy power ? O thou Son and  
 Heir of all ! And have I not thy Spi-  
 rit, thy flesh to pledge for all,  
 the conveyance sealed in thy Blood,  
 and thy Merits made over and assured  
 in thy Body ? O Lord, I am so much  
 concerned in honour and estate to  
*do* what thou commandest, that if I  
 consider my self, I shall *do* it to thy  
 memory, in *remembrance* of *me*, as  
 well as *thee*.

Wherever God hath bestowed a *vi-*  
*tal principle* ( Faith whereby the Just  
 live )

live) he affords *nourishment* to sustain it; and an inclination, and attractive faculty towards it: *Christ Crucified* is, as the *cause* of our *new birth*, so the food which sustains and preserves us in it; unto whose *Body* and *Blood* there must needs be as proportionable an appetite in a new *Christian*, as to Milk in an Infant, *that* being more *nourishable* than milk, and *Faith* more vital to desire it than Nature. Oh! I know not what (grace and comfort) I have lost, that others have found in the Consciencious use of *this*. If there be any thing in the lively discoveries of the evil and desert of sin, the wrath and love of God, the cordials of the Gospel by frequenting it might it not have been much better with me in my Spiritual condition? is not *this* great *Hypocrisie* and *Dissimulation*, to complain of the hardness of my heart, and not apply the Blood of Christ to soften it? of the prevalency of corruptions, and not bring them to his Cross to subdue them? of my timorous spirit;  
and

and not come where God secures me, and gives evidence for the discharge of his Covenant and Promise? that God is departing, when I stand at a distance, and will not come nigh him? is withdrawn from my soul, when I withdraw from my duty? that I am a stranger to spiritual joy, when I will not come to draw water out of the wells of Salvation? of the weakness of grace, and not use all means of strengthening it? can I refuse my food, yet be nourished? grow in grace, and neglect the means? not grow, and be guiltless? live in a known sin by neglecting a plain commanded Duty, and expect the rewards of obedience? may not partial obedience to Gods commands well increase my doubts of his favour? Is not this to slight and disesteem a firm conveyance of all Christs purchased benefits, here offered and assured to Believers? and then think not much (Soul) if thou go without them for ever, who art also so unwilling to bind thy self to thankfulness

fulness and obedience for them. *Meals* which are for nourishment must be *often*, 'tis not told me *how often* I should eat or drink, the sense and feeling of the wants of my *food* directs me to, makes me do it *often*. Am I not apt to grow dull, luke-warm, cold to, and in duty? to contract guilt, blot my evidences, disturb my peace, to forget him and his matchless love? Is he so much in my *serious thoughts* as he deserves? Is it enough to have some *occasional thoughts* of him? Do I not complain that I love, and think of him no more, can apply him no better, have so little of him, am so insensible of his kindness, and affection to his members? Is it not a sin and shame I no more solemnly dwell in meditation upon him, am no more in praising of, rejoicing in him? Do I not often need so great an help to soften my heart, to renew my repentance, to strengthen and confirm my Faith, Hope, and Resolutions; to increase, inflame my

my love, and thankfulness, fix my thoughts more solemnly upon him; apply him, get and maintain more intimate communion with him, closer knit my soul to him and his members? Is it not a sad sign I perform no *Duties*, as, and to those *ends* I ought, but out of custom, without expecting, therefore without finding any *great advantage* from them? Are the consolations of God small unto me? is it not a sign when I was *there* I missed of the benefit? Have I not cause to repent of my *former receiving*, when it left not earnest breathings for the like opportunity? was it possible for me to meet with God, to taste the sweetness, the fulness of Christ, to experience the reachings forth of my love and desires, the pleasures of acting grace, and not long for another meeting? By thy grace I will therefore communicate with more devotion; repent with greater contrition, walk with more caution, pray more earnestly, receive with more reverence, and I doubt

doubt not but I shall find my affections increase together with the Spiritual benefit. The frequent solemn *exercise* of our *graces* must needs dispose strongly to *Habitual ones*; and hugely promote the *Interest* of *Religion*. It cannot be that the *Sacrament* be undervalued by frequent repetitions, without great unworthiness of the person (setting light by and loathing spiritual Manna) and an unworthy Communication: for he that *receives worthily*, encreases in the love of God and of Religion, and the fires of the Altar are apt to kindle into a flame, and when our Lord enters into us, and we grow weary of him, or less fond of his frequent entrance and perpetual cohabitation, 'tis an infallible sign we have (or are ready to) let in his *Enemy*; no *Secular* object hath any pleasure in it, long beyond the hope of it; for the possession and injoyment is found so empty, that we grow weary of it; but whatsoever is *spiritual* is less before we have it, but  
in

in the fruition swells our desires, enlarges the appetite, and makes us more receptive and forward in the *Entertainment*. Nor is it likely they will suffer for, who refuse to *banquet* with him. They proclaim they have no portion in *David* no inheritance in the Son of God. Had we any love for him, we should begin early to adorn our selves, and be still breathing for the enjoyment of him. As the Jewish Doctor, who put on his best Habit on Friday in the afternoon, and sat longing for the Sun setting (the time when the Jewish Sabbath began) saying, *veni sponsa*, come my Spouse, for so he called that Sacred day. The Ancients were wont to long for the Communion, as the Child for the Mothers Breast.

Oh the qualms of *undesirous Communicants* should justly stir up the faithful to loath it in themselves.

*Habitual*

## Habitual Preparation.

**T**He death of Christ, in regard of his intent, was a Sacrifice to God, but of the Jews the greatest cruelty and murder. When a prophane person comes, he sheds the blood of Christ, which a Believer receives; and by Faith feeding on it, being one with Christ, makes as great satisfaction to God, as if he had suffered to Eternity. This new wine must not be put into an old Vessel; else the wine will be spilt and the vessel perish. Christ and Belial cannot cohabit; he will not enter through a besmeared door, nor dwell in a nasty house; Feet that walk in filthy paths are not to tread his holy place; nor a heart full of rancour, hatred, uncharitableness, to sit down at his feast of love; Hands dipt in blood, polluted with unlawful gains, stained with spots of the flesh, or stretched out to injure him in his members, are most unfit to be reached

reached forth to *receive him* in the *Sacraments*, to handle those holy mysteries : Those *Teeth* that grind the face of the poor, to eat the bread of Angels ; the *Mouth* that is full of rotten, corrupt communication, evil speaking ; reviling , or that thirsts after the blood of our neighbour, to drink the blood of Christ ; *Eyes* gazing on vanity, to look on *Jesus*. Oh, how pure ought I to keep those *doors* of my *Soul*, at which the King of Glory so often enters ? Shall I kiss his hand with filthy lips ? put hallowed bread and wine into a noysom sink ? go to that *Tab'e* as Swine to their trough , in my pollution ? ravish, condemn the grace and mercy of God ? tear them asunder from the conditions he hath annexed to them ? He will not be *one* with a Harlot ; nor seen with the same eyes. His body never saw *Corruption*, nor will be mixed with it : It lay in a *Virgin* Womb and Sepulchre, and still resides only in *Virgin* Souls , Devoted , Consecrated , set apart

apart to his use and service. His glorified body is no more capable of dishonour, nor will enter into an earthly soul. Unclean Birds receive nothing but the *Carcass* of the *Ordinance*; the *Bread* without the *Body*, the *Wine* without the *Blood*; both without the  *blessing*; the *Elements*, but not the *Sacrament*: such are guilty of his Body and Blood, for reaching out their hand with purpose to receive him into a polluted soul, though he withdraw himself that they cannot partake of him: They *disgrace* their *Prince* by shewing *it* to his *Statue* erected for his honour and remembrance; are guilty of *Treason* by offering Indignity to his Seal and Picture; *dishonour* done to the *Image* and *representation*, reflects upon the *Original*; he is *Personally* in *Heaven*, and will be no where *Sacramentally* but in the *Heavenly* part of man; he finds no *rest* in a *heart* full of vain, vicious thoughts; it stinks like the *Lake of Sodom*; he retires thence vexed with the unclean conversation of the

the impure Inhabitants. When he approaches to a soul, and finds it a Cage of unclean Birds, he flies with the wings of a Dove to cleaner and whiter Habitations. But if we avoid, hate, and have no fondness of affection for them; and with complacency entertain the contrary, then *Christ* hath washed our feet, and then he invites to his *Supper*. The *unavoidable infirmities* of our lives, against which we daily strive, and for which we never have any kindness or affection, are not spots in these feasts of Charity, but Instruments of Humility, and stronger invitations to come to Rites ordained for corroboratives against infirmities, and for growth in the inner man. But remanent affection to a sin, enmity with neighbours, secular avocations to the height of care and trouble, excuse not, but increase mens sin, and secure their misery. 'Tis just they graze with *Goats*, that refuse to wash their hands that they may come to the *Supper* of the Lamb. The excuses

cuses wherewith they palliate their neglects of waiting upon our Lord, and accepting his kindness, all grow upon this bitter root of an *unholy careless life, loving the world and the lusts thereof*: the only reason is, they have a mind to live as strangers to him, and not to be his *household servants and domesticks*; for then they might always come unto him. They think they must not come *so oft*, because to prepare themselves costs them *so much time*; but would they spare *so much*, as to lead a *holy life*, and be at *so much* trouble as to *please God in other things*, they would not find it so laborious to please him in *this*. Kept they always a fear of God in their Souls, they would without much pains be fit to approach with fear and reverence into his presence; would they fear to do what God hath *forbidden*, they would not fear to do what he hath *commanded*: but while they refuse to obey him in one thing, no wonder they do in another. Religion concerns  
not

not our *actions* only, but the *frame* and *disposition* of our *hearts* and *minds*; and the same *habitual* *graces* are to be *daily* *exercised*, though in a lower measure and degree. *Every day* is to be *holy* to the *Lord*, though *every action* in the day be not equally *holy*. When we labour conscientiously to stand to our first Promise and Covenant, all the actions of our lives become *holy*; and so we are *holy* in our *Shop*, by diligence and justice; at our *Board*, by temperance, thankfulness, charity; *Abroad*, by an innocent, useful conversation; in our *Closet*, by Prayer and Meditation; yea, prudence, and the ends of health and chearfulness will make our *sleeps* and *recreations* *holy*, and not be reckoned among *pastimes*, but the necessary seasons of doing little or nothing, that afterwards we may be worthily imployed. A *Christian* behaves himself not for such a set number of days, as if *so much time* were to be spent in *Holiness*, and *so much* in *sin*; but as if he accounted

his whole life an opportunity of serving God, and of cleansing himself from all that filthiness, which will not let him see his face. He receives daily what daily profits, and so lives that he may daily receive it. *A holy life* is a perpetual Sacrifice, and he that so lives, keeps his heart as an *Holy Altar*, always warm and glowing within him; he offers up daily such Sacrifices as are acceptable to God, and prepare him for a due commemoration of this great Sacrifice; a constant abstinence from all forbidden things, and care to perform such duties as maintain a lively sense of God in our Souls, would make us vehemently hunger after this Heavenly Food. *A circumspect life* makes us both *fit* and *desirous* to converse with God every day; *good Actions* beget in us greater longings after grace, and *good desires* make us still do well, out of hope to have more grace; when a good man lifts up his heart to God, he draws down God into his Soul, that he may work with his hands  
that

that which is good in his *employment*, in which he is not so busie that his *hands* should grow so heavy, or dirty by it, as to be unwilling or unfit to lift *them* up again to God. Such a *Combination* is there between all that God requires to make them easie and familiar, pleasant and desirable, and our obedience impartial and universal. A *holy behaviour* in our calling, converses, and use of the creature, disposes us to *Acts of immediate worship*, that requites and returns the kindness by disposing and fitting us for a *holy deportment* for the future, which is it self an invitation of God to our souls; much more when seconded with the attractives of *holy prayers* and *affectionate desires*. The sweetness of such converses with God, and the power of his Grace consequent upon our hearty desires, engages and enables us to a holy conversation, which brings us (from familiarity with the Devil) to fellowship with God, the happiness of which is so great, that it excites us to

do all we can to maintain and prevent our being tempted from it. *Good Hearts* daily mortified, and strictly watched over, like dry wood, with one blast kindle the flame of love, stir up the Grace of God in them; while those soaking in the world, like green sticks, all their puffing, blowing, and prayers will scarce fetch any fire. Oh! would I every day prepare for the day of death; or (which is of a like consideration) the day of Communion, (nothing less will fit me to Communicate then to depart hence; ) set my self in order, meditate often every day on Christs first and second coming; not stay a minute, but instantly grieve for, severely condemn my self, and renew my resolution to amend all, and pray for particular strength against whatsoever I have observed amiss: would I consider where I fall ofttest, from what principle this default comes, what are the best remedies, and pass on to a real and vigorous use of them. Did I resolve

resolve to have God frequently in my thoughts, to bring it to pass to have so great a dread and reverence of him, that I may be more really ashamed, troubled, confounded, to sin in his presence and observation, than of the severest mans; and to have a perpetual intercourse and converse with him: Or would I actually attend to what I do, and consider every action, and speak so little that I might consider it; I should find, that upon the day of *Communion* I should have nothing to do, but to revive my Graces by Prayer, Praises, and the exercise of Devotion.

---

Actual Preparation.

**H**olineſs is our *Profession*; and all the time after *one Communion* is the time of preparation for the next; and every Receiving, a repeated conspiracy against the interest of the Devil. He that is always well vested, will deck

and trim against a Wedding day ; *wise Virgins* go forth to meet him, having Oyl in their Vessels and their Lamps burning ; but when they hear the Bridegroom's coming, they arise and fall afresh to trimming their Lamps, to snuff them, stir up the fire, and apply the Oyl to make them burn brighter and clearer. Now another repast approaches, I must deny my self *lawful* things ; sequester from my *ordina-*ry business ; abstain from the most *lawful* enjoyment, and *chastest* embraces, that I may give my self unto prayer : and more fully know the *state of my Soul* ; with a greater intention and ardency of spirit *examine my self*, even about the *coldness* of my Prayers ; my *neg-*lects in the daily review of my self ; the *smallness* of my sorrows ; the *weak-*ness of my services, my daily neglects, ignorances, and unavoidable infirmities as to God, my self, relations, and others ; in an especial manner, any *failing* since the last *Communion*. If there be but a little passion, a rash word,

word, a vain thought, &c. and besides my sorrow, and afflicting my self for, hatred, and amendment of it, just after its commission; I am now to bewail it over again, to call my self to a strict account for it, to drown it in another flood of tears, more firmly to strengthen my resolutions against it, and prepare it to receive another wound, a mortal stroke from the wounds of Jesus, that it may never live more; more deeply apprehensive of the *evil* of sin, more sorrowfully bewail it, more rationally resolve against it, open a greater vent and passage for my tears; affect my heart more deeply with my needs, and the certainty of supply, and so raise my self to a greater height of humility, desire and confidence; to excite my appetite and more lively apprehensions, and vigorous affections, rouse my thoughts, and meditations to a greater fervour; more solemnly to recollect what I have learned, to stir up my remembrance, and renew a

sense of my wants and weaknesses ; to imprint the *ends* of the *Institution* more firmly in my memory ; to consider what Acts are most proper when I shall be at his Table ; to stir up those affections beforehand, which will prepare a more lively expression of them when I come there. To renew acts of Charity and forgiveness , pass by all injuries and offences, be reconciled perfectly to my Brethren, and to take care there be not the least grudge, or spark of anger that lies buried in my Soul unquenched ; all passions hushed and laid, the Soul smooth, fair , and not a wrinkle upon its brow. More strictly and solemnly to search, purifie, cleanse, and cast out all the leaven ; to pray with greater appetite, praise his Name with a more delightful relish. To distaste all other things, to disburthen my self, to lay aside every weight, and the sin that so easily besets me, to get as near Heaven as possible ; to render my mind more sensible of God, and more fit to receive a deeper impression

pression from his hand! To excite the strongest acts of Faith, the vehement flames of love and longings after Christ & his blessings (which prepares for the enjoyment) Holy desires, joy, and thankfulness at the approach of so blessed an opportunity. To renew my resolutions and vows of holy obedience, to mortifie my lesser irregularities, and to bind the obligations faster that ~~are~~ upon my Soul. To have a lively sense of the ends for which I go; in what estate my Graces stand; what I am to ask; and for what I ought to plead the Blood of Christ; voluntarily to offer more of my time and thoughts to Religious Exercises, and to do that over again with a greater fervour, which I have been doing since the last Communion. To recover my self to the same, or rather higher degrees of Zeal, fervour, and sublime admirations; to apparel, trim, and dress up my mind with braver notions and brighter ornaments. To get my manners, carriage, and beha-

viour, rightly formed, and handsomely composed, for this Feast with the great King.

He that understands the excellency and holiness of the *mystery*, the glory of the *Guest*, the infinite *benefit* then designed, and the increase of *degrees* by the *exercise* of those previous acts of *Holiness*; the manner so contrary, as *worthy* and *unworthy*; the effect of the Ordinance so much depending on the *manner* of *receiving*; the advantage so great of Communion with Christs Body; the *danger* no less than *Damnation*; that it will set one forward, and contribute very much to an happy or an unhappy eternity (a man cannot at all be supposed in any state, wherein thing will be indifferent to him) will not be inquisitive, into the *just measure*, but do it heartily, devoutly, reverently, and as much as he can, put himself into a meet disposition to be *so familiar with God*.

Solemn

## Solemn Sequestration.

A *Journey*, an unfixed Heart, undischarged of earthly thoughts, travelling up and down, a far off, *unfits* as well as a *dead body*, or gross sins. *Earthly thoughts* in the Temple, if not driven away before, will be buzzing, pestering, vexing me, and corrupt the Sacrifice. If I go with a loose, ungirt spirit, I cannot instantly entertain my Lord; his work must stay till I am ready; I must be *girding* when I should be *working*, or do it fumblingly, and awakedly, not with dexterity and activity. Let your loins therefore be girt, and you yourselves like men that wait for their Lord, that when he comes and knocks, you may open to him immediately. It concerns me *now* to put my self into that *order* and *state* of good things, as if to morrow we were to *dye*; to suppose my self seated before Gods Tribunal, and to see whether I can reasonably

reasonably hope my state is changed, my *sins pardoned*, and mortified; to consider, that unless I dare *dye that day* if God should call me, there is little reason I should dare to *receive the Sacrament* of life; or Minister of death. If I be mistaken about the truth of Grace now, I am undone for ever, without true Repentance; by my unworthy going, I bind the guilt of all my other sins upon my Soul, and add this to all the rest, *guiltiness of the blood of Christ*. He that *Communicates worthily*, is justified from his sins; and to him death can have no *sting* to whom the *Sacrament* brings *life and health*. And if I judge Righteous Judgment, I shall soon find where it pinches most, what makes me most afraid, what most criminal and least mortified; so shall I learn to make provision accordingly. Enter then my Soul into thy Chamber, solemnly sequester thy self from all other Avocations, that we may tend upon the Lord without distraction. Shut up,

up, set a watch at the gates of thy heart, let it not be open till that *solemn day* be over; if other thoughts be hankering, and hanging about for entrance, testify against them, rebuke, and threaten them, let thy spirit in a holy indignation rise up against them; the only means that from that time forth they come no more in *such a season*. Farewell my Wife and Children, Friends, and secular concerns; abide you here at the foot of the Mount; be hushed and laid, deadened, and mortified, all irregular earthly passions, and affections. I have something else to do, you are a clog unto my soul; tread not, nor whisper in this *solemn place*, where is no room but for God alone; trouble me not, the door is shut, I am about a great work I will not, cannot *open to you*.

And Oh thou that lookest from Heaven, that fashionest the hearts of men, and considerest all their works, enlighten, enliven, and convince me;  
affect,

affect, assist, and prosper me; own, accept, and bless me; call in, and restrain the looseness, and wandrings of their thoughts. Fix, unite, and fill my heart with an awe, a dread, and reverence of thee; with suitable thoughts, apprehensions, and meditations to the present occasion; and let my meditations be attended with suitable affection. Let all flesh be silent before thee; let thy spirit rest upon me; let this season be improved, not carelessly, slothfully, or negligently, but sincerely, and uprightly, with my whole Soul, heart and strength; to thy praise, and my great advantage at thy Table, and in the day when thou shalt judge the secrets of mens hearts by Jesus Christ.

And O thou that lookest from  
 heaven, that fillest the hearts of  
 men, and considerest all their works,  
 enlighten, enliven, and convince me;  
 Strict

STRICT EXAMINATION.

**I** Am about to sit at the Lords Table, among his own Children; I know beforehand, the (King attended with his glorious Angels) will come in to see his guests; Christs garment covers only Christs members; he is too just to be bribed, too great to be slighted, too wise to be deceived, too jealous to be provoked, too good to be forfeited. Oh (what solemn provision shall I make for so sacred a presence, but a serious, diligent, deep inquiry into, with a full and awful discussion of the particular present estate of my Soul; whether I be such as may be assured he will bid me welcome; being reconciled to him, and endued with those vital qualifications which pre-dispose me for an Ordinance that supposes me within the Covenant it seals, and to have spiritual life it sustains and nourishes, by conveying that true food of life Christ Crucified.

I

I must be *born* before I can eat ; *Uncircumcised persons* were not to eat the *Passover*. The *inwards* of *Ordinances* are only enjoyed by them that are *inwardly Christians*. Those only that bring *true Graces*, receive *real Comforts* ; we take *Christ*, and then eat him ; none find any nourishment, relish, or sweetness in his blood, but those who have received him and so have a propriety in, a Title to him ( and the nearer the Interest, the greater sweetness. ) He must be *mine*, first in claim and title, then in fruition and comfort ; no juice or sap from the Vine, except a branch in it ; no grace is there improved, but what I have along with me ; I must prove my right to the purchase, ere I can take possession. 'Tis high *Treason* to annex the *Kings broad Seal* to forged Writings ; no receiving the benefit, without shewing the condition, and my *interest* in the *Covenant* ; that is sealed to them only that come up to the *terms* of it. Now, this is the *Covenant*

venant that I will make with the  
house of Israel,  
saith the the Lord,

*Jer. 31. 38. &c. Heb.  
8. 10. &c.*

*I will put my Law  
in their inward parts, and write it in  
their hearts, and will be their God and  
they shall be my people; and they shall  
know me from the least unto the greatest,  
and I will forgive their iniquities, and  
remember their sins no more. And Oh  
my Soul! have I an inward right, an  
actual interest in this Covenant?*

*Is the Law of God writ in my heart?*

A permanent (that no Time, Temp-  
tation, Tribulation can obliterate)  
universal counterpane, answerable  
conformity, *legible* by others in my  
*Conversation*, and by my self in my  
*Constitution* of Soul strongly inclined,  
disposed and perswaded to all cordial,  
sincere, intire, cheerful, spiritual o-  
bedience, out of a principle of love  
to God, and to glorifie and enjoy  
him: delighting, meditating in it  
day and night; being renewed accord-  
ing to his Image, in Knowledg,  
Righteousness

Righteousness and true Holiness.

*Have I a Covenant-relation to, and Interest in God?* Am I one of *his people* by [Federal profession,] not ashamed of, but openly declaring and avouching my self to be his, rejoicing, and glorying therein as my great priviledge and happiness? [In all Covenant-Relations to God and Christ?] Do I fear, love, obey, submit to, depend upon him for direction, provision, and protection; am I wholly at his dispose, as my only, wise, faithful loving [Father?] Do I forsake all other Corrivals, and Competitors? cleave only to him in all conjugal love, and faithfulness? Do I delight in, am I unsatisfied without his presence as my [Husband?] Do I purifie and keep clean his Temple? demean my self towards him as my [Inhabitant?] Esteem, live upon, and rest fully contented with him as my [portion?] *Am I his* by [Federal Approbation?] not sin's, Satan's, the world's, my own, but intirely *his* [In

[ In all I am ] Body and Soul ? are my *Eyes his* , to behold his wonderful works ? my *Ears* to hear his Heavenly saving word ? my *taste* and *smell* his to relish his surpassing sweetness in the Creatures ? my *Tongue* to proclaim and Triumph in *his praise* ? my *Hands* to work that which is good ? my *Feet* to walk in his ways ? all my senses and members, abilities, and faculties, instruments of Righteousness ? Is my *understanding his* , to know, discern, contemplate upon him ? my *Memory* to treasure up, and retain his counsels, and covenants, promises, and dispensations ? my *Conscience his* Deputy to accuse, or excuse under him ; my *Will his* , to will, or nil in subordination to him ? my grief, hatred, and detestation, to mourn for, abhor, and flie every thing offensive to him, or obstructive of my delightful enjoyment of him ? my desire, love and delight *his* , to long for, embrace, acquiesce fully and contentedly in him ?

*Am*

*Am I his, in all I have? Do I approve my self his in all my relations and stations, inward qualifications and endowments, outward goods and possessions? In all I can do or procure, undergo and endure for him? Am I willing and ready to give my self to and for him? taking up my Cross daily and following him? rejoicing I am accounted worthy to suffer for his name?*

*Have I a sanctified knowledge of God? as to his Essence, Attributes, Personal distinctions, Word, and Works? of Man in his Creation, Restauration, and Perfection? of Christ in his person, Offices, Estates? of the Covenant of Grace and the Lords Supper, in its efficient, material, formal, and final cause? And is this my Knowledge experimental, heart purifying, and humbling, communicative, growing, affectionate, efficacious, and obediential?*

*Are mine iniquities forgiven and forgotten by God? Do I groan under them*

*them* as my greatest evil and heaviest burthen? forsake *them* in affection and commission? have I sincerely confessed, bewailed, loathed *them*, and my self for them? unfeignedly striving against, and desiring to be freed from the filth, power and dominion, as well as the guilt, and punishment of *sin*; for a love and sense of Gods kindness, and goodness to me? Is my heart calmed and quieted through Faith in Christ, being thereby at peace with God? enlarged to bless him for pardon? Am I earnest with him more and more for assurance of it, purity of heart, establishment in his ways? Is there in me a hearty, sincere disposition, inclination, and propensity to *pardon* the offences of others? pitying, and lamenting, meekly reproving, and covering their infirmities: a readiness to help them rejoicing in their welfare as my own, especially the meanest Saint, in whom is all my light? *Christ* is not to be receiv'd of all comers, (a) (a) *Joh. 1. 12.*

**nor**

nor entertained by every guest, (*b*) nor touched by every hand, (*c*) nor found by every enquiry. (*d*) He is offered in the Gospel to *all*, but gives himself here, and is received by such alone as *have*, and have I a spiritual hunger and thirst after him? (*e*) An ear to hear him (*f*) An eye to see him (*g*) A foot to come to him (*h*) A hand to take him, (*i*) Arms to embrace him; (*k*) A mouth and taste, to eat and drink, relish and digest him, (*l*) A breast to retain him. (*m*) Bowels of affection towards him and his members? A Heart to mourn for my piercing of him? to be truly thankful for, and above all to prize him?

*Are not these Infallible Scriptural Characters*

*acters of Christs Disciples? Can I appeal to God and say, Lord thou knowest all things, thou knowest that it is thus with me? or, am I willing to venture my eternal condition, my last gasp upon my present hopes? have I a solid ground of confidence, when I shall appear naked before Gods Bar, when the secrets of hearts shall be manifest? will these Pleas find acceptance in that day, when all the World must be saved, or damned by him? Oh my Soul! make nothing the foundation of thy peace, but what God hath made the condition of thy Salvation; let nothing satisfy us now, but what will save us then; for if our hearts condemn us, God is greater then our hearts, and knoweth all things: but if our hearts condemn us not, then have we confidence towards God.*

*Deep*

## Deep Humiliation.

**B**Efore I go for a full *discharge*, I must narrowly look into the *Book of Conscience*, cast up my accountts, and see how infinitely I am indebted to my God; view my self in the glass of his *Law* and *Gospel*: Search my Soul so to the bottom, that none of my wounds may fester, but be all discovered and cured: consider from whence I am fallen, before and since the last Communion, and repent: and O that I may be so sensible of my *sin* and *misery*, that I may be truly apprehensive of, and thankful for infinite *love* and *mercy*.

I dare not presume to compass thine Altar, most holy Lord, before I have washed my hands in innocency, purified my heart by Repentance, and Faith in the Blood of my Redeemer. I will now therefore call my sins to remembrance, and set them in order before mine eyes and remember

ber mine own evil ways, and my doings which have not been good, and loath my self in my own sight for my iniquities, and for my abominations.

Oh I am not able to reckon up or remember my innumerable breaches of thy most holy *Commandments*.  
The

1. By not knowing, acknowledging, thinking, remembring, chusing, believing, esteeming, adoring, loving, desiring, fearing, obeying of, trusting, joying in, acquainting my self with, not demeaning my self towards thee as *God*, and *my God*: but preferring sin, self, Satan, the world, any thing before *thy self*. The

2. By misapprehensions, gross conceits of thee, not setting my whole delight in, reposing all my confidence on, expecting all my happiness from, addressing all my complaints, prayers, praises unto *thee*, not worshipping thee as to manner and means agreeable to thy word. The

3. By not acknowledging, or effectually  
D ctually

effectually remembring and delighting to speak of thee as I have had occasion, to make thy praise glorious, or doing it irreverently, dealing falsely in my Covenant with thee; not vindicating thy *Honour*, not grieving for thy *Dishonour*; weariness of thy commands, non-observance, distrust, misapplication of thy *providences*; unthankfulness for great *mercies*; dejection, impatience under small *Crosses*; insensibleness, incorrigibleness under *judgments* and afflictions, not using thy *Name*, Attributes, Ordinances, Works, every thing whereby thou mayest be known, as is required. The

4. By unmindfulness beforehand to prevent or avoid whatsoever might distract in the duties of the *Sabbath*; not preparing my self, not resting from needless thoughts, words, actions; mis-spending *it* in idleness and vanity, not performing *publick* and *private duties* of Prayer, Reading, Hearing, Examination, whetting thy  
Law.

Law upon my heart and others, contemplating thy Word and Works with that care, reverence, sincerity, spiritualness, profit, delight, as I ought; not calling the *Sabbath* a Delight, Holy of the Lord, Honourable. The

5. By not behaving my self answerable to my several Relations; with all due reverence and respect to my Natural, Ecclesiastical, Political *Parents*, in heart, word, behaviour, prayer, thanksgiving for *Superiors*, covering their infirmities in love: not admonishing and encouraging *Inferiors* in well-doing; not by a grave, wise, holy, exemplary carriage, procuring glory to thee, and preserving the honour and authority thou hast put upon me, not regarding the dignity and worth of my *Equals*, or rejoicing in their gifts, advancement, prosperity, as my own. The

6. By sinful anger, hatred, secret grudges, injurious thoughts, excessive passions, distracting cares, immoderate use of diet, labour, rest, recreation;

reviling, saddening, provoking, grieving speeches? falling short in maintaining mutual friendship, and in following peace with all men; sowing discord among Brethren, concealing their dangers, unprofitable conversation, quenching, suppressing holy suggestions; preferring things of time before eternity; or, by whatsoever may tend, not to the health but prejudice of my own or others Soul or Body; not weeping with them that weep, being senseless, hard-hearted, unaffected at publick evils and others miseries. The

7. By unchaste thoughts, purposes, affections, or listening to them; not labouring to quench my fleshly concupiscence, by watching over my senses, heart, and ways; not shunning all occasions to, or acts of uncleanness, in or with my self, or others: not keeping my body and soul from all filthiness of flesh and spirit; but making my heart a cage of impure thoughts, my mind a stye of the unclean spirit. The

8. By

8. By unbecoming arts in Bargaining, not dealing with others as I would men should with me: not endeavouring by all just means to procure, preserve, and further the welfare of others as well as my own: withholding good from them to whom it was due: suffering Christ to stand at, and go away from my *door*, hungry, cold, naked, succourless, and when the leanness of his cheeks pleaded pity, the hardness of my heart would shew no compassion. The

9. By slander, backbiting, detracting, reviling, harsh, flattering, misconstruing, discouraging, sinister intentions, words and actions: listening to, and spreading the faults of others; not charitable in my thoughts and speeches to them; not freely acknowledging their gifts and graces; not readily receiving a *good report*, but willingly admitting an *evil one*; not discouraging tale-bearers, flatterers, slanderers; not loving, desiring, rejoicing in, caring for, defending

and upholding their *good name* ; not sorrowing for , and covering their *infirmities* ; but practising , or not avoiding my self , or not hindering what I can in others, such things as raise jealousies and suspicions , procure an *ill name* to my self, or others. The

10. By self-love , evil thoughts, inordinate prizing, and affecting, distrustful , distracting , solicitous care and study in getting, keeping, or using *temporal things* ; discontent with my own estate, envying and grieving at my neighbours ; unlawful motions, and affections to things that are his.

And to these I have added multitudes of sins against the *Gospel* ; by not as I ought labouring to acquaint my self with *it*. Ignorance, slighting of , not sufficiently esteeming , admiring , thankful for , that infinite love in my *Redemption* ; not loving, rejoycing in *Christ* and him Crucified, relying on, and owning of him in all his offices ; accounting all things loss and

and dung for him ; not taking that pains I ought to know *him*, and the power of *his* resurrection, and the fellowship of *his* sufferings, and to be made conformable to *his* death ; if by any means I might attain unto the resurrection of the dead ; and be made perfect as my Father in Heaven is perfect. Not claiming his *promises* as my heritage, nor esteeming *them* the joy of my heart, and as unsearchable riches, exceeding great and precious ; not believing, prizing, imbracing of, hoping, waiting for the *good* of *them*, with so much readiness and steadfastness as their *excellency* and *certainly* requires ; and applying them as I ought to *this* and the *next life* ; not careful *they* have their due effects on my Soul, in making me partaker of the Divine nature ; not dying daily to *sin*, nor acting, and growing in *grace*, and in the knowledge of Christ : not thirsting after Righteousness, and that poor, mournful, meek, merciful, pure *Spirit* that shall be blessed ;

not confessing but being ashamed of *Christ* before men, and my relation to him ; not denying my self, taking up my Cross and following him. Not doing all things to the glory of God ; nor rejoycing in him always. Not *receiving*, not *doing* the good, nor improving time, mercies, judgments, foreign perturbations, national discontentments and divisions, irreligious confusions, domestick distinguishing favours, as I ought. Strangeness, niggardliness unto, inconsiderateness of the worth, fearlesness of the loss of my precious *Soul* ; caring more for the *Body* then it or others ; not troubled for such as are negligent, poisoners, murderers of *theirs*. Not sufficiently convinced of, humbled for, the *corruption* of my nature, mind, conscience, will, affections ; of the evil of sin, and lying under the wrath of God, hiding, excusing, lessening of, not making that narrow search after, not being grieved for my *sins* in any proportion to their *multitude* and

and *greatness*; as considering that wretched injustice, folly and unkindness I have expressed by them, loving darkness, hating the light; receiving the grace of God in vain, turning it into wantonness; crucifying the Son of God afresh; tempting, grieving the Holy Spirit; hardly forsaking my beloved sin *for thy sake*, who hast freely given thy only Son for *mine*: That carefulness, that clearing of my self, that indignation, that fear, that vehement desire, that zeal, that revenge, that watchfulness, resolving, striving against sin, improving all advantages for avoiding and subduing it, I find not that is wrought in those who *sorrow after a godly sort*: nor applying my self with all earnestness to the only means of pardon and reconciliation in the Gospel.

Time and strength would fail me to repeat how oft I am partaker of Family, National, Church, other mens *sins*; by setting all ill example, provoking, consenting to, conniving at,

countenancing, permitting *sin* where I might correct or hinder it; hating my Brother in my heart by suffering sin upon him. Delightful society with evil doers, taking pleasure in the cause of my *humiliation*, to see them pave the way to Hell with their own hands; making that matter of sport, which nothing but the dearest drop of the hearts blood of God could expiate; laughing at that which makes damned souls shed rivers of tears: they shall be damned that have pleasure in unrighteousness. By not seeking the things of Christ as my own, not preferring *Jerusalem* above my chief joy, not having the care of the Church lying upon me. My heart trembles not for fear of the Ark; nor is my soul vexed from day to day with their unlawful deeds among whom I live. Oh how little do I mourn for the suffering of others, for the signs of Gods anger, for the sins of the times! when do I go apart and mourn for *Englands* crying abominations,

minations, or look upon *London*, Ah sinful City, and weep over it?

And oh the infirmities, imperfections, iniquities of my *holy things*! Oh how much carelesness, unpreparedness, impenitency, unbelief, pride, hypocrisie, unspiritualness, earthliness, formality, slightness, deadness, heartlessness, distraction, indisposition, weariness, want of relish, *attends my attendance* on so great a Majesty! Unanswerable walking, resting in the meer *outside of duty*, when I do not enjoy Communion with thee in *them*!

And dare such a guilty abominable *sinner* sit down with *thee* at *thy Table*? such a *Dog* that hath so often returned to his vomit, go and take that which is so *holy*? such a *Swine* wallowing in the mire, have to do with those precious pearls that hath so often trampled them under my feet, carelessly neglecting, or unworthily receiving those *holy mysteries*, rather desying them, then adoring thee, by bringing such troops of my Saviours professed Enemies

mies ( unrepented sins ) along with me, as if I came not to commemorate, but to renew his Passion, to crucifie him afresh, Oh I have much reason to fear *I am guilty of the body and blood of the Lord, by eating and drinking unworthily* ; in that I have not hungred and thirsted after, nor partaken of it so often as my necessities, and opportunities required ; nor approached it with such a solemn preparation, Examination, Humiliation, and cleansing the secrets of my heart from all sin ; nor renewed the *Covenant-conditions, Faith and Repentance* ; nor received it with that reverent behaviour, and those inward dispositions ; nor been so especially careful in making good my Covenant Engagements, and Resolutions, as becomes a *worthy Communicant*. Oh how can such a loathsom wretch go to be entertained by thee in so near a Communion, that cannot expect, that am below the least good look from thy gracious eye ? Oh how dare such a vile miscreant presume

presume to drink of the Cup of Blessing, who have deserved such a curse from thy hand, as that thou shouldst hurry me to thy Bar of Justice, and not admit me to the Seals of the Covenant of Grace: to be covered with shame and confusion of face, while thy Children come with boldness and present themselves before thee, arrayed in the righteousness of thy Son: whilst they are lifting up their heads with joy, knowing the time of *celebrating their Redemption* draweth nigh; I may be hiding my self in the Dens and Rocks of the Mountains, saying, fall on me and hide me from the face of him that sits on the Throne: Dragged away by cursed Fiends to the place of Torment, with hideous shrieks to an innumerable company of Devils and Damned Souls; instead of going to the house of God, the assembly of his people, with the voice of joy and gladness, with a multitude that keep holy day. While the Son of Righteousness arises with healing in

in his wings unto those that fear thy name; thy wrath may burn against me as fire, and consume me as stubble. The day of joy and gladness, feasting and rejoycing, Sacrifice and Atonement to thy sincere servants, may be a day of wrath and trouble, darkness, and gloominess, distress and desolation to me: while they with joy of heart are saying, come let us go unto the house of the Lord, oh our feet shall stand within thy Gates, O *Sion*, thy Courts, O God! I, the great day of his wrath is come, and who shall be able to stand? In stead of holding out to me the Golden Scepter, thou mightest break me with a Rod of Iron, and dash me in pieces like a Potters vessel: while they are rejoycing and giving honour to thee at the *Supper*, I might lie under the *wrath of the Lamb*, lifting up mine eyes in Hell, begging a drop of water to cool my tongue. I might see them sit down with the King at his Table, and my self thrust out into that place where  
is

is nothing but weeping, and wailing, and gnashing of teeth. Thou art *ready* to entertain those that are bidden, but I am not *worthy*; for making light of thy provision and invitation, preferring the things of the world before it, thou mayest justly say, *I shall never taste of thy Supper*; or, if I go, it might be not for the better, but for the worse; I might meet with a frown instead of a smile; a blow, a breach, a curse, instead of a blessing. Thou mayest instead of bread give me a *stone*, for the *Cup of the New Testament* a *Cup of wrath and Trembling*. Thou mayest turn my *heart* into a *stone*, instead of turning my heart of *stone* into a *heart of flesh*, the bread of life may be to me a stone of stumbling, and a rock of offence to fall on me and grind me to powder. For my going aside from thee, and defiling my self: the wine that comforts and makes *worthy Receivers* fruitful in grace, may be unto me as the *water of Jealousie*, bitter within

within my bowels, causing my belly to swell, and my thigh to rot ; and I may be a curse among the people. *His blood* might be laid to my *charge* for my condemnation, sealing up all my other sins ; instead of being *sprinkled* upon my *Conscience*, to humble me for, and cleanse me from all sin.

Behold I am vile, viler then the earth, but look upon me in *thy Son*, and thou wilt love me, and be well pleased with me ; mine only hope is in that grace and mercy made known in and through *him* : I have broken thy commands, but he hath fulfilled them ; affronted thy Justice, but he hath satisfied it ; deserved thy wrath, but he hath endured it ; the chastisement of my peace was upon *him*, let the merit of his righteousness be upon me, and by *his stripes* let me be healed. *His Blood* is only my *refuge*, oh let it be my *Atonement*, or I perish eternally. Wherefore didst thou *shed it*, but to save sinners ? Remember not what I have done against thee, but

but what *he* hath done and suffered for *me*. Oh when I consider thy *greatness* and my *unworthiness*, thy *purity* and my *uncleanness*, thy *glory* and my *shame*, I am confounded and discouraged; but when I consider thy *mercy* and wisdom, bounty and goodness, readiness to forgive, and desire to impart thy self unto thy servants, then I am encouraged to come with boldness unto thee. Thou never despisedst him that called upon thee, or forsook any that abode in thy fear: It was never known that any who trusted in thee were ever confounded. Oh respect not the *greatness* of my *offences* but of *thy goodness*: though I have so often broken *my part* of that Covenant the Sacrament Seals, yet be thou pleased to make good *thine*, to be merciful to my unrighteousness and to remember my sins and my iniquities no more. Thou knowest how intolerable a thing it is to lie under thy wrath to all eternity, and therefore lovest to do  
miracles

miracles of mercy, because thou lovest not that a sinner should perish. have mercy upon me according to the multitude of thy tender mercies, blot out my transgressions; wash me thoroughly from mine iniquities, and cleanse me from all my defilements, with the merit and virtue of that Blood which thou hast so abundantly shed for penitent sinners; that I may with an undefiled soul eat of the purest Sacrifice, the Lamb slain from the beginning: so I shall have no spot in me for which thou wilt judge me at thy *Table*, or *condemn* me at thy *Tribunal*.

Being in Christ reconciled unto me, give further evidences of thy fatherly affection, by bestowing a double portion of thy grace upon me now thou callest me to this Ordinance; and who is sufficient for these things? I have neither a *meet Sacrifice* to offer, nor a *meet vessel* to receive thee. I know not what to say or do; how to pray or receive, prepare or behave my self; not sufficient of my self to think

think any thing as of my self, but my sufficiency is of thee; the preparation of the heart and answer of the tongue is from thee; the God, the promiser, the giver of *grace* as well as *glory*, that invites all to come unto thee, with assurance of finding with, and receiving from *thee* whatsoever is requisite for their refreshment, support and comfort; *ho every one that thirsteth, come ye to the waters; and he that hath no money, come ye buy and eat; yea, come buy wine and milk without money and without price.*

Thou preparest a Table for us in this Wilderness, where we eat of thy own *Bread*, and drink of thy own *Cup*; omittest no expression of tender love to treat us as a ~~most~~ indulgent Father. But shall the time of receiving come, before thou come into my soul to stir up thy graces in me? Canst thou that *so loved me*, who was of no worth, while yet in my sins, as to die for me, neglect me in thee? shall I, whose only hope is to  
be

be saved by Christ, be sent away with the guilt, instead of the comfort of his Blood? Oh of his fulness let me receive, and grace for grace; let thy Spirit help mine infirmities, thy grace be sufficient for me, thy strength be made perfect, more eminently manifest in weakness. Array me with the righteousness of the Saints, put upon me the the Lord Jesus; let me be found *having on a Wedding Garment at the Wedding Supper*; such a preparation of Soul as may qualifie me for it, such a degree of *reverence and humility, saving knowledge, godly sorrow, renewed repentance, new obedience, lively faith, unfeigned love, joy and thankfulness, holy desires, self-denial, suitable, joy in, heavenly meditations,* as becomes a *worthy Communicant*. O thou true food of my Soul! receive me who am to receive thee; quicken me with thy Spirit, feed me with thy Flesh, satisfy me with thy Blood, vouchsafe me thy Grace, communicate to me thy Nature, let me receive life from

## Earnest Supplication, &c. 69

from thee to act and live unto thee, who measurest not thy gifts by our petitions or deserts, but our wants and thy own mercy.

---

### Earnest Supplication for Requisite Qualifications.

**T**O go to *that Ordinance* which requires all imaginable liveliness and activity with dull and cloudy affections, will be my *sin*, and an *aggravation* of it, if through want of diligent endeavour to get my Soul affected and inflamed, by stirring up the *graces* of God in me; and whither shall I go for this but unto thee, the author and finisher of *them*? how shall I do it but by thee? O do it for me.

Affect my heart with an *aw-  
ful reverence and self-abasement* upon my so near approach unto thee in this solemn Ordinance, towards the greatness of thy Majesty,

*Holy reverence and Humility.*

Majesty, with whom I there come to renew my Covenant ; towards the excellency of thy Son, whom I come to receive into my Soul ; towards the holiness of thy Spirit, whose assistance I hope for, and by whom I come there to be established in my Union and Communion with Christ and his Members. Oh how durst I who am nothing but folly and infirmity, misery and sin, shame and death, presume to come so nigh ; for behold the Heaven of Heavens cannot contain thee, unless thou hadst invited and commanded it ? If so much Sanctity, Reverence, and Devotion was requisite as to the Ark, the Temple, the receiving thy Law ; Oh how shall I behave my self now I go to receive thy very self ? or *Communicate with thee*, that deserves not to *come before thee* ? Oh how *Humble* should I be who am to receive a gift of Free Grace ? Was he *Humble* that was all Purity, and shall I be proud who am so defiled ? The high and lofty one dwells

## Requisite Qualifications. 71

dwells not in a haughty heart, but with him that is of a contrite, humble spirit: nor will he that humbled himself to the death, be taken into a proud Soul. Oh that I may therefore have grace, whereby I may serve thee acceptably, with reverence, and godly fear, and be cloathed not only with the *Righteousness*, but *Humility* of Christ; be low and mean, base and vile in my own eyes: I am not worthy to be called thy Son, make me as one of thy meanest servants, the lowest room at thy Table; give my sins thy pardon, my Soul thy grace, my person and service thy acceptance in thy beloved; and what thou dost convey, seal to me by what I am to receive.

Without *Knowledge* the Heart, the duty cannot be good; but the *Covenant* thou hast made with thy people is, *they shall all know thee from the least to the greatest*. O let me come with knowledge of the nature, necessity, use,

use, and ends of the Ordinance. Direct me how to behave my self at, and meditate upon those Divine mysteries, that I may not be a blind offerer, nor bring a blind offering; but offer unto thee a lively Sacrifice, holy, acceptable, reasonable Service; that I may receive with understanding, discern the Lords Body; look into the mysteries of the Sacrament, lest not knowing the *meaning*, I feel not the *comfort* of it; but be alienated, estranged from thee through the ignorance that is in me.

That I may eat the Passeeover with bitter herbs, give me a deep  
*Godly Sor-* sense of my own vileness and  
*row.* unworthiness; take away this heart of stone and give me a heart of flesh, that I may loath my self in my own sight for mine iniquities, and for mine abominations; be filled with shame and sorrow, hatred and indignation against my self, for my offending so good and gracious, so loving and bountiful a Father, Redeemer.

Redeemer and Sanctifier : That I may look upon him whom I have pierced, and mourn for him, with detestation and holy revenge against those my sins that cost him so dear, were the cause as well as any other means of his death, and would have cost me damnation ; abominating them as the scourges and thorns, nails and spear that Afflicted, Crucified my dearest Saviour, the Lord of Glory. The day of mourning for him is at hand, O that I may then slay my most beloved lusts ! be revenged on them for it, and for their endeavouring to rob me of my spiritual Birth-right, my eternal Blessedness. Let me call to mind, and be truly sensible of *every sin*, and of the evil of it, and of thine and my Saviour's love manifested to me in his sufferings. There where *he* appears most *Bloody*, let *Sin* appear most deadly ; that I may receive a broken, bleeding Christ, with a broken contrite Heart ; a Sacrifice thou wilt not despise, O God, pre-  

E

pare

pare in me; that being weary and heavy laden, I may be capable of his refreshment; being watred in my own tears, I may be fitter to be washed in his blood.

And seeing thou givest thy self only to thy *Disciples*, and *New Obedience.* *Friends*, work in me fresh purposes of amendment; that being willing and obedient, I may eat the good of the Ordinance. Let there be *conformity*, that there may be *Communion*; let me not put that new wine into an old impure, but new Heart. I cannot *Eat the Passeover* and stay in *Egypt* still; let me do it with my loyns girt, ready to march toward the Promised Land. Thou confirmest thy Covenant, and expectest I restipulate with thee, that I cast out, and execrate the old leven. Seeing the Covenant of Grace sealed, let me seal a Covenant of Obedience; seeing by the merit of Christs death I am purchased to be thine, by the *power* of it let me be dead to sin, and

## Requisite Qualifications. 75

and both receive life, and change my life; let me bring a *wounded heart* to, and carry *wounded sins* from thy Table; dye to sin, seeing Christ died for sin: let me take him by way of surety, and give up my self to him by way of surrender; receive him as a Saviour; and submit to him as a Prince; set my self apart for thee on that Feast of Dedication. Let me approach with the most sincere, fixed resolutions of an intire resignation; and receive such grace and strength from thee, as may inable me faithfully to perform them; that I may find my self in the number of those, to whom my Saviour allows such special manifestations of himself, by lifting up the light of his countenance upon them, by intimating his good will & love to them, his fulness and righteousness for them, as shows his constant abode with them.

Let no prophane or unseasonable thoughts enter into my mind while I am about that holy Solemnity; let me lay aside,

leave behind me, and be kept from all carnal earthly vain imaginations; drive away all drowsiness, carelesness, slothfulness; idle apprehensions; that I may wholly contemplate upon, and give up my self unto *him*, who sacrificed his Soul and Body for me; and come before thee with such Reverential Hungering, and holy Affections, as is due to the hand that reacheth, to the seal that secureth, to the food that strengthneth that *spiritual life* in us, without which we can never be happy. O thou that callest me unto thee, let thy compassion pity my vileness; let thy mercy pardon my sinfulness; let thy grace cleanse my filthiness; let thy wisdom enlighten my darkness; let thy strength support my weakness, adorn me with a wedding garment, the righteousness of thy Son, and holiness of thy Spirit; that all my nakedness may be covered, and my great deformities hid from thine eyes: pardon me by thy mercy, that I may receive thy grace; and fit me by thy  
grace

grace, that I may receive thy mercy ; help me so to accuse my self , that thou mayest acquit me ; so to judge and condemn my self, that thou may'st absolve me ; so to exercise a holy revenge upon my self, that thou mayi'st spare me. Let thy Spirit be thy *Harbinger* to provide entertainment for thy Son in my Soul, that he may find it swept of sin, and garnished with Grace ; make it day in my Soul by hopes and desires, before I there receive the Son of Righteousness.

*Faith* is thy own gift as well as *Christ* ; I believe, Lord *Faith*. help my unbelief, that I may besprinkle my Soul and Conscience with his blood ; not only look upon and remember but close in with, and receive him there tendred : Eat his Flesh and drink his Blood ; apply him as taking on him our *nature*, and giving it as a ransom for sin ; That I may not stagger at the Promise through unbelief, but be strong in Faith, giving glory to God ; being fully perswaded that what thou hast

E 3

promised

promised thou wilt perform. When I see Bread and Wine upon the Table, let me see Christ there as a feast in token of my reconciliation with thee, and on the Cross as a Sacrifice, offering up his body and blood to thee: observing the Bread broken, let me see Christ crucified for, and offering himself unto me: upon the Wine pouring out, let me behold how his blood was poured forth for my sins. As I receive Bread and Wine for bodily sustenance, so cause me to feed on, digest, improve his Body and Blood; having the same expectation of Spiritual and Eternal life from him, that I have of temporal life from my food. Let me eat not only the *Bread of the Lord*, but the *Bread which is the Lord*, that as by my senses I receive the Elements to my *Corporal*, so by faith I may receive and apply him to my *Spiritual nourishment*. Let the Ordinance be a lively resemblance, remembrance, and application of the *sufferings*, and earnest of the *Supper of the Lamb*. Let  
Christ

Christ be so lively set forth, as if Crucified before my eyes, dying for me : that beholding, imbracing, and even putting my fingers into the print of his nails and feet, and thrusting my hand into his side ; so fully perswaded of his suffering for me, that I may not be *faithless* but *believing* ; saying, my Lord and my God, he loved me and gave himself for me ; *my beloved is mine and I am his*. O that I may so touch him, as I may find and feel strength, peace, virtue come from him, and be healed of all my uncleanness ; that they may not be unto death but unto the *glory* of thy *mercy* in *pardon*ing, and *grace* in *purify*ing so polluted a Wretch. That it may be the food, the feast of my *graces* ; the poison, the funeral of my *corruptions*. Let me so feed upon his blessed Body, and bath my Soul in his precious Blood, that my Soul may magnifie the Lord, and my Spirit rejoyce in God my Saviour ; whom having not seen I may love, in whom though now I see him

not, yet believing, I may rejoyce with joy unspeakable & full of glory.

Circumcise my heart to  
*Love.* love thee with all my Soul,  
and with all my strength. Let  
my heart be ravished with this infinite mercy in thee to sinful miserable man, in contriving and giving so glorious a Redeemer and Redemption to save him; and now in presenting us with such special Seals of his love, and admitting us into so near, so holy a Communion: For this let me be dissolved into love to Thee and thy Son, and to man for his sake; & into a steadfast vow of life and death to thy service; that I will give, and forgive, do, and suffer any thing for thee. Let me be filled with holy raptures, joys and hopes in so great a goodness, who having done this, will deny me nothing, (and maugre the rage and malice of hell) not see my soul lost, for whom all this is done. Oh let me meet with strong endearments of *Affections*; melting, and flowing over  
towards

## Requisite Qualifications. 81

towards thee, languishing with desires to enjoy thee, even turned into, made up of love for thee; that I may be the Disciple whom thou *lovest*, and laid in thy bosom. O deal with me as thou often dost with them that draw near to thee; though I burn not with so hot a flame, yet through thy grace I crave it of thee, that I may participate with, and be numbred among such *fervent Lovers*. If I cannot say I am *sick of Love*, yet I am *sick* that I *cannot love thee*? There wilt thou give me thy love, admission to more familiar fellowship, clearer manifestation, sensible feeling and assurance of thy love and affection unto me, that I am beloved of thee. Give me grace to love the Lord Jesus in sincerity; let him dwell in my heart by Faith and Love; that being rooted and grounded in Love, I may be able to comprehend with all Saints, what is the breadth, and length, and depth, and heighth, and to know the love of Christ which passes know-

ledge : that the remembrance of him may pierce me with grief, transport me with love, captivate my will, engage all my affections to him and for him. And let me know that I am passed from death to life, because I love the Brethren. Shed abroad thy love in my cold frozen heart, and inflame it with fervent affection to *thee* and *thine*. While my love is burning towards thy self, O how can it chuse but be imparted to thy Friends, who sincerely love thee, and on whom thou hast set thy heart, and shed thy love, thy spirit, whereby they are made like unto thee? They must needs be lovely in my eyes, to whom Christ is precious, O let me not come to this Love-feast with a bitter but charitable spirit ! Purge out therefore the old leaven of malice, which will sower the Ordinance to me. Oh that our Father in Heaven may look down upon his Children feasting together in mutual love and delight, in the remembrance of all that love he hath shewn.

shewn us, and joyful expectation of what further he hath promised to us.

Let me not sit sad  
and dejected, as if I li-  
ked not the provisi-  
on, or thought my

*Joy and Thanks-  
giving.*

self not *welcom*. Make *this* real,  
magnificent, solemn, sumptuous *Feast*,  
these Celestial Viands wherewith thou  
feedest thy people, by thy gracious  
comfortable discoveries of thy self, a  
spiritual banquet unto my soul, a feast  
of fat things, a feast of wine on the  
lees, of fat things full of marrow, of  
wine on the lees well refined! Do  
not only stand and knock, but open  
the door of my heart; vouchsafe to  
come in and abide *with me*; that there  
may be a chearful, comfortable con-  
verse: sup with me and let me sup  
with thee, that I may be abundantly  
satisfied with the fatness of thy house,  
( feel and find abundance of soul-sa-  
tisfaction reached out to me in the  
Ordinance ) and do thou make me  
drink

# 84 Earnest Supplication for

drink of the River of thy pleasure :  
 quench my thirst after *carnal*, and let  
 me be filled with *Divine pleasures*,  
 ravishments and contentments flowing  
 from the inexhaustible fountain of Di-  
 vine plenty. Let my Soul be satisfied  
 as with marrow and fatness, and my  
 mouth praise thee with joyful lips.  
 Let me come before thee with thanks-  
 giving, and praise thee with my whole  
 heart. Let there be Angels work at  
 Angels food ; make me joyful in thy  
 house of Prayer. By and for him  
 let me offer the Sacrifice of Praise to  
 God, the fruit of my lips , giving  
 thanks unto his name in the great  
 Congregation, and praise thee among  
 much people.

Thou art ready to give bread to  
 the hungry, to fill them  
*Spiritual* with good things; and the  
*Thirst.* water of life to him that is  
*athirst.* Thou art not strait-  
 ned in thy self, but I am straitned in  
 my own Bowels; the *desire* and the  
*meat*, the *necessity* and *relief*, are all  
 from

## Requisite Qualifications. 85

from thee. O thou that providest *Food*, give also a *stomach*; bid, and make me *welcom*! say, eat, O Friend; drink, yea drink abundantly, O Beloved! O create and stir up in me earnest longings and a *Spiritual appetite*; that I may come to be made partaker of the good things thou hast prepared for me, with enlarged affections, and longing desires after, answerable to my need of the *Ordinance*, and Christ offered in it, as full nourishment for my Soul under the forms of Bread and Wine; and with strong expectations to receive him and his benefits, with desire let me desire to eat this *Passover*; open my mouth wide that thou mayest fill it: As the Hart panteth after the water-brook, so let my Soul pant after thee, O God.

The

## The Evening Close.

AND now, O gracious God, leave me not to the dulness, the deadness, the hardness, the impenitency, the unbelief, the barrenness, the earthliness, the impotency, the distraction of my own Heart! O enrich the *Ordinance* with thy own *presence*. While the King sitteth at his *Table* let my *Spikenard* send forth the smell thereof. Descend into my heart by the excitations of thy grace and influences of thy joy, and let me ascend unto thee by the exercise of grace, and pious addresses. Awake thou North wind, and come thou South, blow upon my Garden, that the spices thereof may flow out; make every grace in my soul lively, active, and fragrant, by the breathings and inspirations of thy holy spirit. O abide with me, because it draweth towards *the time of receiving*; what do I there if thou be *not there*? If thy *presence* go not *along with me*, carry me not hence. Let  
Christ

Christ appear unto, and be known of me *in breaking of Bread*; let me carry away not only *Bread*, but *Light, Life and Health*; that with open face, beholding as in a glass the glory (the love, the mercy, and goodness) of the Lord, I may be changed into the same image from glory to glory, even as by the Spirit of the Lord. O Let me remember, and do thou *remember* what thy Son hath suffered, that I may be thankful, and thou so *sensibly gracious* unto me, that I may taste and see how good the Lord is.

I am altogether *unworthy* of my desires; but what thou dost for any, is not because they are *worthy*, but because it pleaseth thee to do for thine what they ask of thee according to thy will. With what confidence go we to Market with *money in our hand*? we doubt not returning without our errand; Oh we would come as confidently expecting the giving out of grace to us, as if we were able to purchase it, for thou hast bid  
us

*us come buy Wine and Milk without money and without price ; and hast promised, and art more willing to give the spirit to them that ask it, then Parents Bread to their Children, which they cannot deny, whatever shift they make for it : our love to our Children is but hatred ; our compassion, hardness ; our bowels, rocks in comparifon of thine to thine : why then wilt thou not hear me ? Turnest thou a deaf ear to me ? Canst thou deny me ? did any of the seed of Jacob seek thy face in vain ? Who ever approacht to this over-flowing Fountain of sweetness, but carried away some drops ? or fate by so great a flame, and received not some warmth from it ? why then lyes my soul so cold, so frozen, so dead before thee ? O wilt thou not relieve a hungry beggar ? wilt thou not grant the request of an importunate Petitioner ? Shall I go away empty from an inexhaustible Treasure ? Hungry from a Feast ? Dry from a Fountain ? Cold from the*

the Sun? Sad and comfortless from a *Feast of Love*? Oh! make it a type, and earnest of our Eternal Banquet: Feed me to *that* by *Faith* and *Love*, and seal me to it in *Spirit* and *Conscience*; let me enjoy thy lightsom reviving company in this state of absence and obscurity. Away my Soul from this dark, deceitful, vexing world; love not thy Disease, thy Fetters, thy Calamities; joyn not with those that take up their *rest* on this side *Heaven*, saying, *it is good to be here*. Wo is me that I sojourn in *Mesech*, that I dwell in the Tents of *Kedar*; that I remain in this sinful, polluting place, among a strange people, and am kept so long from my *Fathers House*. *O that I had wings like a Dove, then would I flye away and be at rest*; lo then would I wander far off, (as legs and wings could carry me) and remain in the wilderness; I would live in the solitariest place of the Earth, for my greater freedom from sin, and enjoyment of my God. This flattering,  
vexing,

vexing *world* should soon see me quit it ; my base heart should soon be rid of me, rather than undergo their uncessant troubles : I would hasten my escape from the windy storm and tempest. *O wretched man that I am ! who shall deliver me from the body of this death ?* which so oft troubles , grieves , and overclouds me , distracts and hinders me , allures and intangles me ? When shall I have done trifling and dallying , roving and repining , fretting and disputing ? When shall I only talk and walk with thee ? be composed and fixed , Spiritual and Heavenly , love , chuse and obey thee ? delight , rejoyce , joy , and glory in thee ? Oh when wilt thou unloose the cords of this tottering *Tent* ? When shall this *Mud-wall* crumble into *dust* ? when shall my earthly house of this *Tabernacle* be dissolved ? When shall I be carried to those eternal mansions ? Why is his *Chariot* so long in coming ? Why tarry the wheels of his *Chariot* ? Hath he not sped ? Hath he not

not divided his gifts? hath he not obtained his purchase? Hath he not prepared a place for me? Shall I ever be at home in the Body, and absent from the Lord? Make haste, O thou whom my soul loveth, and come in glory, as thou first camest in humility; and conform them to thy self in glory, whom thou makest conformable to thy sufferings and humility. Keep up our *faith*, our *hope*, and our *love*; by the exercise of *them* let us have our Conversation with thee in heaven; and daily vouchsafe us some beams of thy directing, consolatory *light*, in this our darkness; and be not as a stranger to thy scattered Flock, thy disconsolate Spouse in this distant state, this desolate Wilderness. O shew thy self more clearly to us; testifie to our souls that thou art our *Head* and *Saviour*; that we abide in thee by the *Spirit* which thou hast given us, abiding and overcoming in us, and as thy Agent preparing us for eternal Life. Let not our darkness

vexing *world* should soon see me quit it ; my base heart should soon be rid of me, rather than undergo their uncessant troubles : I would hasten my escape from the windy storm and tempest. *O wretched man that I am ! who shall deliver me from the body of this death ?* which so oft troubles , grieves , and overclouds me , distracts and hinders me , allures and intangles me ? When shall I have done trifling and dallying , roving and repining , fretting and disputing ? When shall I only talk and walk with thee ? be composed and fixed , Spiritual and Heavenly , love , chuse and obey thee ? delight , rejoyce , joy , and glory in thee ? Oh when wilt thou unloose the cords of this tottering *Tent* ? When shall this *Mud-wall* crumble into *dust* ? when shall my earthly house of this *Tabernacle* be dissolved ? When shall I be carried to those eternal mansions ? Why is his *Chariot* so long in coming ? Why tarry the wheels of his *Chariot* ? Hath he not sped ? Hath he not

not divided his gifts? hath he not obtained his purchase? Hath he not prepared a place for me? Shall I ever be at home in the Body, and absent from the Lord? Make haste, O thou whom my soul loveth, and come in glory, as thou first camest in humility; and conform them to thy self in glory, whom thou makest conformable to thy sufferings and humility. Keep up our *faith*, our *hope*, and our *love*; by the exercise of *them* let us have our Conversation with thee in heaven; and daily vouchsafe us some beams of thy directing, consolatory *light*, in this our darkness; and be not as a stranger to thy scattered Flock, thy disconsolate Spouse in this distant state, this desolate Wilderness. O shew thy self more clearly to us; testify to our souls that thou art our *Head* and *Saviour*; that we abide in thee by the *Spirit* which thou hast given us, abiding and overcoming in us, and as thy Agent preparing us for eternal Life. Let not our darkness

ness nor thy *strangeness* feed our odious *unbelief*; nor my corrupt habits choak or smother my new resolutions and sweet meditations. These weak, wavering thoughts, these faint desires, these sickly affections in my Soul will not live a night, unless my gracious God interpose his Power, preserve and cherish them. O seeing thou hast given me to bestow some small pains on my heart, and to conceive some good hopes, let them not be dasht in pieces in so short a moment: spread the wings of thy mercy over me, and maintain that, which not I, but *thy Spirit* hath wrought in me; let me find all, when I awake let me still be with thee, O blessed Trinity, to whom be ascribed Kingdom, Power, and Glory, now and for ever. Amen.

## The Communion Morning Dress.

**A**H, where am I? what do I? all the Children of the Bride-Chamber are up and ready, and I flumbring in my Bed! Tell me, ye fairest, what made you *up* so early, and *drest* so soon? Alas, *our Lord* was up before us all; he called us up by break of day, and wondred we were not trimming our Lamps, not decking our selves, knowing with whom we were to meet, to feast to day. Our Beloved spake and said unto us, *Rise up, my Love, my fair Ones, and come away.* This is the day which the Lord hath made, we will rejoyce and be glad in it. How should we welcome it with sufficient joy and thankfulness, for the approach of so great a blessing that brings our Saviour so near unto us!

'Tis too too late; I will arise and get me ready; but where are my  
*Cloaths?*

*Cloaths?* O how poor, how empty, how naked am I! Oh for the fairest, sweetest robe of thoughts and wishes out of my Fathers Wardrobe; oh for my silken, golden twist of Faith to hang the Jewel of *Godly sorrow*, and *Humility*, *Love*, and *Thankfulness* upon: I am never drest till they be on. Oh where are they? I saw them by me but just when I went to Bed; what was I then so long about, but gathering, tying, raising them up? Ah this vain world, this envious Devil, this evil deceitful Heart, hath been ravelling, stealing them out, or hid them from me, that now I am as far to seek as ever. Oh whither shall I? what shall I do to find them? Behold the Bridegroom cometh, and I am not ready; I cannot, dare not go to day. Now will my Lord be angry when he comes in, to see his guests; he looking over them, will say, *where is such a one?* was he not bidden? I am sure I invited him. If I go *undrest*, he will ask how came

I in, not having on a *Wedding Garment*? to either I shall be speechless. Ah foolish, careless heart! to let *Earthly* so intangle thy *Heavenly thoughts*; thou knowest not now how to unloose them, which heed and care might have prevented: my horrible negligence and guiltiness makes me tremble to go, yet not dare to keep away; for where should my polluted Soul be washt, but in that Fountain set open for sin and uncleanness? Oh thou that wilt in no wise cast off him that cometh unto thee; dis-intangle my thoughts from all things below, and dress me up as pleaseth thee; overlook my manifold weaknesses and imperfections in my preparation; if I knew nothing by my self, yet were I not thereby justified; I have no *Righttousness* of my own, and if I had, I would not mention *it* before *thee*; though I were *Righteous*, and had the greatest fitness and perfection a creature is capable of, yet would I not answer *thee*;

I

I would not plead, but supplicate; not stand upon my *Right*, but petition thy *Favour*; not expect thy *Justice* but crave thy *pity*; *I would make supplication to my Judge.* The *Righteousness* of *man* is not pleadable before a *Righteous God*: if thou shouldst be extream to mark what is done amiss by the best men, in the best actions, O Lord who could stand? we are all as an unclean thing, and all our righteousness is as filthy rags; my person is loathsom and abominable; my preparation and *best performances* carry in them matter of my own death and indictment, except thou (oh) cover them with the Robe of Christs Righteousness, and sprinkle them, with his blood, they can find no acceptance with thee. And O thou who for our sake tookest upon thee our passions and sensibilities, our weakneses and sufferings; so art become a merciful High Priest, and pitiful to our infirmities, receive a wearied sinner an overburthened Conscience, an afflicted, polluted

polluted Soul into thy care, custody, and cure. The humility and sorrow, love and purity of any Creature, is not sufficient to make me *worthy* to be fed with thy Body, nourisht with thy Blood, united to thee, to dwell and be one with thee; but what I cannot be of my self, let me be made of thee, who of God art made unto us Wisdom, Righteousness, Sanctification and Redemption. Oh weigh *thine own*, not my *merits*; that I may offer up an odour of a sweet smell, a Sacrifice acceptable, well pleasing unto thee by Christ Jesus; the life of them that believe, and the Resurrection of the dead. From him I hope for victory against my sins, strength in duty against my weakness, succour in my life against temptation, in my death against despair, after death against damnation. I presume upon thy help, not because I *have deserved it*, for I have been an unprofitable servant, but because *thou hast redeemed me*, for thy Blood cannot be

F                      unprofitable.

unprofitable. Help me, if not for my misery which I have deserved, yet for thy mercies which thou hast promised ; for thy goodness is more ready to forgive, then thy power to punish : and thy Blood cries louder for pardon then my sins for punishment. Thou hast not yet forgiven so much as thou hast promised, nor promised more than thou hast purchased. Hath thy Blood satisfied for more sins than I can commit, and shall it not satisfy for those I have forsaken and do detest ? Hast thou purchased Mercy for more then repent, and wilt thou not shew it on those to whom thou hast given Repentance ? Hast thou been so long calling, that thou shouldest at last reject me ? so long promising Salvation that thou shouldst at last deny me ? I am *thy Debtor* for thy purchase, but thou art *mine* for the promise. I could not oblige thee by my desert, but thou hast obliged thy self by thy word. I plead not the *merit* of my obedience, but the *mercy* of the  
Covenant

*Covenant* which thy *Love* and *mercy* moved thee to make, and thy *Truth* tyes thee to perform: *Free grace* made thee a *promiser*, and thy *promise* hath made thee a *debtor*. Thou art not more *Free* in making *promises*, then faithful in making *them* good: a God that keepeth *Covenant* to a thousand generations. And O that I could now lay aside my *Body* *The Soul* with my *Business*! put off *Fixed*. this outward man for a more naked, inward spiritual sight, that my mind might be rendred more sensible of him; fit to receive a deeper impression from his hand, that nothing but him might enter in. Away, be gone ye wandering, worldly, vain thoughts, for I am going to my God: stir not up, nor disturb the Beloved of my Soul; come not near I charge you, make no noise to displease him, or to call me away from entertaining and enjoying of him: yea (Lord) bid them be gone, and not dare to appear before thee. It is the

voice of my *Beloved*, I hear him inviting me to his Table; I see him coming to entertain me; let all flesh therefore be silent, and not be so bold as to whisper in his presence.

Welcom holy thoughts and pure desires: Oh happy time wherein I may imbrace my *Saviour*, and solace my self in the arms of my dearest Love! Awake my Understanding, Will, and Affections; awake my Glory and my Heart; awake all ye Powers, Faculties, and Graces of my Soul, and all that is within me be summoned in, stirred up, and wholly bent to attend this service. My costliest Box of Oyntment cannot be bestowed better then on my Saviour: my greatest care and caution, love

*And inflamed* his service. And how  
*with Love.* shall I put my heart

into a flame of Love,  
a frame to meet him, better then by  
considering the wonder of his love  
unto me? Oh how free, *unmerited,*  
*disinterested!*

*disinterested!* preventing not only our desires, but our *knowledge*, surpassing our *wishes* as well as our *deserts*.

*He loved us first.* Had we deplored our Apostacy, implored his Grace, reformed our ways, returned before invited, made the first overtures of Reconciliation with him; this had carried something of inducement for procuring his *love*: but that *he* who had *received* the *injury*, should address himself to him that *did it*; that the *offended party* should pray and beseech the *offender* to be *reconciled*? that he whose *right* was to punish, should *first offer* terms of grace and pardon to them that had done him all the *wrong* and make Compensation of it to himself! *Herein is love*, not that we loved him, but that he loved us *first*, even before we had a being; so little could we deserve it, that our felicity in his decrees, preceded our existence in the world. His *goodness* is so intirely its own principle, and motive, that even our *Creation* (since which

alone we can pretend to merit it ) is the effect of it, as well as our *Redemption*. When no eye pitied, no person interceded, no hand could relieve, he visited and redeemed *us*, unable to add to, or diminish his *Essential* happiness. If thou sinnest, what dost thou unto him ? if thou be righteous, what givest thou him ? our best services are dues, not tributes ; not to advantage him, but to discharge ourselves ; as acknowledgments we have all from him. He doth us good, not because we are, but he liberally so. The fire we kindle on Gods Altar, warms and enlightens us , but not Heaven at so distant a remove ; nor is wanted in the Regions of this *Sun* which shines upon us Dunghills, not out of any invitation his Beams find there , but because 'tis his *Nature* to be freely, obligingly diffusive : nor is disturbed or looses *its light*, but we by turning away our eyes, or sending up the black and noysom vapours of our lusts. I cannot but stand amazed  
at

at the low stoop of thy Sacred Majesty, in matching with so mean, so base, so stained a Family. Thou tookest not on thee the *nature* of *Angels*, but the *seed* of *Abraham*: They are bound in chains of darkness, whilst thou art drawing us with cords of Love: Thou sparedst not them, and sparedst not thy Son for us. What admiration and astonishment can answer thy boundless condescension? that thou who hadst married infinitely below thy self, if with the most spotless, ancientest, honourablest house of thy creatures, should take polluted dust and ashes into thy bosom! yea, thou passest by all others as nettles and thorns, while thy Church is in thy eye as the Rose of *Sharon*, and the Lilly of the Vallies.

*He loved us when enemies*; not only when we were not at all, incapable of being a motive in his love, but worthy of his detestation. To have spared our lives had been an unexpected, undeserved mercy; who finds

his enemy and slays him not? was ever eye enamoured on *deformity*? or love set upon *filthiness* and *putrefaction*? But behold! I running away from him, hating of him; he loving me, following of me, intreating my return; I undoing, he pitying my soul; finding his arms open to embrace me, against whom I was lifting up my hand; for when we were without strength, Christ died for the ungodly; and as foul, as ugly, as loathsome, as forlorn as sin could make me, espoused me to himself; opened his *Heart* to lodge in it, his *professed Enemy*, that trod him under foot: his *Bowels* yearned toward those, who raked into them with their bloody hands; his heart burnt with affection to those that cruelly pierced it; when we were *fighting* he was dying; when we had the weapons in our hand, he had the spear in his side. Herein God commended his love to us, in that while we were sinners Christ dyed for us; shewed as great love  
and

and kindness to the greatest Enemy, as could be shewen to the greatest Friend; and received me not to mercy only, but to the Endearment of a Son. That the General should dye for the Souldier; the Physitian for the Patient; the Workman for the Work; the Pastor for the Flock; the Master for the Servant; the Just for the Unjust; the Innocent for the Guilty; the Shepherd for the Sheep; the Prince for the Rebel; the Lord of Glory for the Children of Disobedience; he that was without all sin, for him that was without all Righteousness; God for Man; to wound a Darling to stanch the Blood of a Traytor; for the Judge to pardon, and put himself into the Malefactor's cloaths and stead, and suffer for him; to dye for those that killed him? and bleed to wash his own blood from their hands that spilt it; with the kind Balsom Tree, whose healing wounds weep soveraign Balsom to cure those that made them: that he should interpose his own

Breast to receive in those Arrows of Vengeance aimed at us; and that while professing our selves his Enemies, and proclaiming War against him; to spare our lives, lose his own; that he should so love us, as to give *himself* for us, is such a *so loving us*, as makes the highest *Hyperbole* dwindle into a *Meiosis*.

*He loved us unto death.* No sooner *born* then *persecuted*, nor *circumcised* then *designed* for the *slaughter*. Behold the God of Heaven flying in a womans arms from the rage of a weak man: The God of *Israel* driven to be nursed out of the bosom of his Church. He that made the Heaven of Heavens, subject to, if not busily working in the homely trade of a poor Foster-father. The *owner* of all *possessing* nothing, but the punishment due unto our sins. He that commands the Devils to their Chains, transported, and tempted by that presumptuous *Spirit*. God all-sufficient exposed to hunger and thirst, weariness and danger,

danger, grief and contempt, reproaches, affronts, and calumnies; blasphemed of those whose God he had always been in a peculiar manner; streitned in the womb, vexed in the world, abased from the Cratch to the Cross, rejected by Churls, persecuted by Wretches, tempted by Reprobates; *and yet the Son of man must suffer many things*, be sold and caught, bound and dragged, arraigned and condemned, stript and scourged, reviled and besmeared, pierced and gored, and then *it is finished*. Thou seemest now (O Blessed Redeemer) to have *finished* in thy *Passion*, what thou hast continually suffered in the whole course of thy *life*. How many *slaves* under the vassalage of an *enemy*, fare better than thou, from ungrateful *Man* whom thou camest to *save*? Thy whole *life* was but a continual passion, thy birth and death but one protracted act; *Christmas-Day* and *Good Friday* but the evening and morning of thy passion; thou foundest

foundest a *Golgotha* even in *Bethlehem*; others dye *Martyrs*, but thou *born* one among *Beasts*, and lived among worse, as well as died among *thieves*. Blessedness is made not *earth* only but wo, to bring earth from wo to blessedness.

Behold him now ( O my Soul ) hanging upon the Cross ( and thy sins putting him into that *gore* ) saying, weep not for me that endures it, but weep for your selves that causes it : read in me the cruelty of your sins ; see how barbarously they have used me, how miserably I am torn and wounded by you : how many thorns in this Crown of thorns are your sins : how my blood, with my warmest love runs out to fetch you home to God. Oh my head, my side, my hands, and my feet. Look through these gaping wounds into my *heart* ; pierced first by love, and then by a spear for you. Was ever any sorrow or love like unto mine ? Can I do more than dye for you ? will you not  
be

be perswaded what an evil and bitter thing *sin* is unto me? Do you not see how it rakes into my side, and tears my very heart? How greedily it sucks my blood? Behold the pits it diggeth, the very print of its nails; see the very place where it hath thrust its spear. Canst thou hug and imbrace bloody *Paracides*? shew any kindness to so deadly an *enemy*? harbour *them* that have used me thus? You say, You are my friends; will you not take my part against *them*? have not all these wounds mouths enough to perswade you to fall out with sin? Would you have me used thus again? Could you find in your heart to see me once more upon a Gibbet? Will you tear open my wounds (Crucifie me) afresh? Else why can you not be prevailed with by this sight? why do you not spit in the face of your *sins*? do all the despite you can unto, revenge me perfectly upon them? nail them unto my Cross, if you would have me imbrace you?

O how ought my Adamantine heart to rend in pieces, when all thy tortures and groans are for, are from us? And yet as if once were not sufficient, how often do we joyn with those that crucify thee afresh? By *hypocrisie* we bend the knee with ludicrous devotion, saying, *Hail King of the Jews*. By *presumption* we put a Reed in thy hand. We smite and buffet thee with the works of darkness, saying, *Prophesie who smote thee*. By *Prophaneness* we spit in thy face the corruptions of our rotten hearts. By *Sacriledge* we cast lots for thy garments. By *Schism* we divide thy seamless Coat, (which the rude Souldiers did not.) By *popularity* we wash our hands as innocent, and to please men, condemn thee. By unhallowed *Cups* we give thee gall to drink. By *Superstition* betray thee with a kiss, and despise thee with seeming honour. By *Apostacy*, deny and forswear thee. By *Heresie* rack and disjoynt thee. By the roarers laughs and scoffs, *oaths* and  
*blasphemies,*

*blasphemies*, tear and rend thee. By any common sin, we prefer *Barabbas* before thee. O were thy pains so light, that we must every day redouble them? Is this the kindness, the entertainment thou deservest? the recompence of thine inestimable love, thus cruelly to vex and wound thee? O how can we hope to find Redemption by thy Blood, while we continue by our horrid Crimes to make new gashes in thy side, to rub thy *wounds* afresh, and cause them to stream anew, that were even closed up before? an act more *Jewish* than the *Jews*. Oh! I sigh unto thee for want of grief, for thy grievous sufferings: Oh that I could turn my self into tears, that I might wash the wounds that I have made! seeing thou diedst for my sins, how ought I to despise my self, who have so cruelly offended and tormented thee? the *very party* whose offences have brought those miserable torments and death upon thee? Oh how must this needs irreconcile and ingage  
me

me to pursue them to death, that in the eye of all the world brought so great shame, and pain, and amazement on the Lord of Life and Glory? Come along with me, Oh ye vile, ye sinful passions and corrupt affections, into his presence, ( if ye dare live so long ) and there receive your mortal wound from him ! Methinks you should begin to die at the very thoughts of a dying Redeemer, and swoon away at the sight of yonder *Blood*, and not stay till you come to his Cross ; but give up the Ghost before you see but the *image* of his *death* : do you not feel the power of it afar off ? doth not his pierced side pierce your heart before you behold it ? Oh ye bloody things ! what have ye done ? what wounds have you made in the Body of my Lord ? lay your necks quietly on the block ; prepare your selves for death which is approaching : nay, never struggle nor resist ; think not to live any longer, for I have vowed you in Sacrifice to him.

And

And now what remains, but that I renew a quick and lively sense of the *ends* of this

*Ends in  
going.*

*Rite*, and of mine in going, and what lies hid under the Ceremony ? Oh my Soul ! whither art thou going ? What is that *Table* which I see yonder spread for us ? and what is thy chief design in going to it ? what means that broken bread that is provided ? for what end was the body Crucified ? do men use to drink a cup of Blood ? Oh let me know the bottom of this mystery ; let me enter into this secret , and my own heart's.

Renouncing my *own Righteousness* and *Preparation* ; in his name, merits, mediation , strength and righteousness ; in obedience to thy command and thy followers practice ; to renew my Covenant with thee ; to commemorate and be affected with his death ; to own and encrease my Spiritual Union and Communion with him and his members ; to further my joy in the Holy Ghost , peace of Conscience, and

and hopes of Eternal life ; for the nourishment of my Soul ; to get power against my sins ; to act, and excite, and strengthen my graces ; to make fresh applications of his blood ; to have the Covenant of Grace, with all its blessings sealed unto me, *I go unto thy Table.* O stir up in me thirsting desires after, strong expectations to receive these blessed *ends* and *benefits* ; and do thou make them good unto me.

*To strengthen my inner man.* Oh how weak, how imperfect are my graces ! I see and know but in part, so love, obey, believe but in part. Oh how many temptations, adversaries, difficulties assault me ! How seldom have I a will to do good ? and when I would do good evil is present with me. All I have, can, or am, is from thee, so due unto thee, but all still unworthy of thee ; yet how heart-bound is that *little all* of service I do thee ? I *pray* as if afraid to be heard,  
*hear,*

hear, as if unwilling to be saved, *communicate* as if loath to receive thee, *serve thee* as if I would not please thee. To that end I go to the *Lords Supper*, suitable and sufficient to nourish my inner man; where are rendred most familiarly and effectually his *Flesh* and *Blood*, meat and drink indeed. Oh that I may have such expectations of Spiritual life from *him*, that I have of Temporal life from my *food*! and so eat his *Body* and drink his *Blood*, receive, digest, and improve, feed upon, and spiritually apply *Christ* as *incarnate* and in his *sufferings*, that I may find refreshment and sweetness, quickning strength; and life from him, and may live by him, and in him, and he in me. Oh that by the power of thy spirit accompanying the Ordinance, I may partake yet more and more of a new and divine nature: that I may find strength and vigour diffused through my whole man; and receive some communication of that light and life which *Christ* came into the

the world that his People might have, and that they might have it more abundantly. Oh that his Death and Resurrection may have their power and efficacy upon me, crucifying my lusts and passions, and raising me up to all the acts of the Spiritual life. Oh that something may be done this day against my Pride and Passion, worldliness and carnality, hypocrisie and uncharitableness, doubtings and unbelief, distrustful fears and discontents, backwardness and indisposition to, listlessness, dulness, and distraction in Duty. Oh that I may find my heart thereby drawn nearer to, and carried out with more unweariedness and chearfulness in thy Service. Let me come from thence with my *pardon* sealed, my *corruptions* subdued, my *graces* quickned, strengthened, and confirmed; my heart enlarged, my *soul* refreshed and encouraged to run the ways of thy Commandments; and so inseparably united to thee, that no Temptation may be able to dissolve the  
the

the *union*; but that being begun here in grace, it may be perfect in glory.

How painful and intolerable is the obscuring and interrupting of our *Union and Communion with Christ* (our Heaven upon Earth?) *Therein* we enjoy his person and

*To maintain Union and Communion with Christ and him crucified.*

all sweet Relations to it: his death, and all the saving fruits, priviledges, and influences of it. To maintain and increase, evidence and enjoy it, I receive the Cup of Blessing which we bless, the Communion of the Blood of Christ; and the Bread which we break, the Communion of the Body of Christ to my Soul, my Faith, yea even to my outward Senses, signifies, seals, and instrumentally exhibits my Spiritual Communion with Christ and his death. *Thereby* I partake of, and am strengthened in this Fellowship with him, as really as I partake of that Bread and Cup. Oh that he being united to me in these holy Mysteries,

ries, may comfort, rule, and direct me in all my ways; and his Spirit turn me into the same quality and likeness! Oh that I may there find him whom my soul loveth! There are the *signs*, but where the *body* and *blood* of my Saviour, the *Lamb* for a *Sacrifice*? I go not for the *bread* and *wine*, but to *see Jesus*. What are the *Elements* without thy *presence*? Oh what wilt thou give me if I go from thy Table *Christless*? Let him kiss me with the kisses of his mouth, (afford expressions of his tender affection and reconciliation of my Soul,) for thy love is better than wine.

*To maintain and increase Spiritual Union and Communion with Christs Members.*

If we forsake *Communion* with our *Fellow members*, how can we maintain it with our *Head*? What need then have I (especially now, when so many divisions, and disagreements) of, and to *that end* I come to *this Ordinance*, which tends so much to unite and knit together the disjoynted

disjoynted Members of Christ; for we being many are one Bread and one Body, for we are all partakers of that one Bread, and hereby profess to be one, and to walk as fellow-members in Christ, with all Christian love and tenderneſs towards one another. Oh let my heart be enlarged towards *them*, my delight in *them*, (for their relation to thee and thy Image upon *them*) ſympathize with, have a fellow feeling of, intereſt my ſelf in their ſeveral ſtates and occaſions; rejoycing with thoſe that rejoyce, and weeping with thoſe that weep. Seeing thou haſt ſo loved us, let me be perfectly reconciled to every man; and every ſpark of anger, envy, and malice, be utterly extinguished, remembreing he that comes in hatred is a *Judas* to *Chriſt*, and a *Cain* to his *Brother*.

*Through the death of*

*Chriſt* my ſins are pardoned, my reconciliation with God obtained, his curſe removed, the Ene-

*To commemorate  
Chriſts Death.*

mies

mies of my Salvation subdued, my Eternal Salvation and Inheritance, my deliverance from worse then *Egyptian* Bondage procured, the new Covenant established, all my mercies purchased, conveyed and sanctified: yet how unthankful for, insensible, forgetful of it am I? so greatly ungrateful as to bury in oblivion the greatest expression of his infinite love: *in honour of him* to make a solemn rehearsal of his famous Acts, to speak of the glorious honour of his Majesty, and to talk of his Power: I come unto this lasting Monument and Memorial, to *shew forth his death till he come*. Oh let me *celebrate* it with an affectionate, fiducial, thankful, obediential remembrance; with a ravished heart filled with a gracious composition of joy and sorrow, love and admiration; with such resentments as besit so strange an object, that I may desire, and rejoyce, mourn, and tremble; be in such a mixture of passions as may even intimate the confusion that was in

in the world at his sufferings; make such deep and lasting impressions thereof on my Soul, as if this was the very day he suffered. Let me not conclude I have received Christ, till I have *remembred* him, so as to affect my heart with *love* to him, *desire* after him, *faith* and *joy* in him, sorrow for my sins the *cause* of his *suffering*. Let me think of it as an *history* to beget my knowledge, as a *Gospel* to beget my Faith, as an example to provoke my patience, as a benefit to procure my happiness. Oh that I may so *remember* him at his Table on his Cross, that he may not forget me on his Throne in his Kingdom. Lift up my mind from the contemplation of him as he hung upon the Tree, to him as he sits now in Glory at thy right hand, making intercession for me, presenting to thee the invaluable merits of his death, to appease thee for the sins I commit daily against thee. Oh set me as a seal upon thy heart, as a seal upon thy arm, that I

G

may

## The Communion

may be never forgotten, always remembered, preserved, kept safely by thee : and let me set thee as a seal upon my heart, as a seal on my arm, receive thy image and impression of thy *love*, keep it thankfully, continually on my heart, and testifie it in my life.

*To have my personal claim and title to the new Covenant cleared.*

By reason of my infirmities, carelesness, *sins*, how apt am I to doubt the *pardon* of them, and *my interest*

in thy *love* ? The steams of corruption rising up in me, interrupt the light and lustre of my future possession, and suggest matter of diffidence and anxiety ; that my hopes hitherto have been ungrounded, my Faith, Presumption, my claim to, and propriety in Christ uncertain, if not quite desperate. But he hath shed his blood meritoriously to procure it ; and I go to the Ordinance as thou hast appointed it, to have my pardon, and interest in his blood sealed and assured unto me ; and to renew my engagements

ments and resolutions, that I may be tyed faster to thee with new Cords of thy love; and that it may be more impossible for me to unloose my self from thy service. Oh let me therefore receive it as a *sign* and *seal* from thee to me, representing and exhibiting thy self and benefits; and from me to thee, a *sign* to separate me from sinners, a *seal* to oblige me to all faithfulness and thankfulness required on my part. Oh make the *Ordinance* effectual to all those blessed ends and purposes for which thou hast appointed it. Let it be not only a *sign* to represent, but an instrument to convey Christ with the power and virtue of his death unto me, and a seal to assure me of my interest in the *Covenant*; that in those holy Mysteries I may not only *Commemorate*, but effectually *receive* my blessed Saviour, (thou mayest communicate to me thy self) and all the benefits of his passion; and have not only a *representation*, but a *participation* of him in the

*Sacrament* : to the outward Administration of it, joyn the inward Seal of thy Spirit.

Thou knowest all my corruptions, and temptations, wants, weakneses, and imperfections, poverty and nakedness, troubles and dangers; how often I am tempted and defiled, griev'd and indisposed; what strong corruptions to be subdued and mortified, languishing graces to be quickned and strengthened, faint purposes and resolutions to be enlarged and confirmed. In confidence of thy great goodness, faithfulness, and mercy, *I thy creature*, come unto thee *my Creator*; *thy Son*, unto thee *my Father*; *thy servant*, unto thee *my Lord*; in danger, unto thee *my Saviour*; *needy*, unto thee the *Possessor* of Heaven and Earth; *diseased*, unto thee the only *Physitian*; *unclean*, unto thee the *Fountain* of grace and mercy; *desolate*, unto the God of all *consolation*; *guilty*, *blind*, *lifeless*, unto thee the *Author*, the *Father* of *pardon*, *light*, *life*, and

and *Salvation*. Oh heal me of the *guilt* of my *sins* by the merit of thy blood, of the power and corruption of my sins by the *efficacy* of thy *Spirit*. Inflammé my coldness with the fire of thy love, soften my hardness with the dew of thy grace, enlighten my blindness with a beam of light from heaven, anoint the eye of my soul with eye-salve that I may see, clear up spiritual things to my apprehension, heal all the distempers, ease all the pains, supply all the necessities of my soul. Make me more humble, holy, heavenly, confident and believing: fill thy house with thy own glory. Stand not at a distance behind the wall, shew thy self through the Lettice of the Ordinance: let me see the outgoings of my God and my King in his Sanctuary. Let me not come unto thee, nor go from thee without thee. Oh take this season of coming in upon my soul; bestow more of thy self upon me; change me into thy likeness, lift up my heart

unto thee in heaven, turn all earthly things unto me to bitterness, contempt, and oblivion: Be thou my meat and drink, my hope and strength, my shield and portion, my honour and glory, my love and joy, my delight and solace, only sweet unto my taste from henceforth and for ever.

*These* are the *mercies* thou hast promised to thy people, hast *bidden* them to *ask*, art *wont* to *convey* by thy Ordinance. These are the *legacies* left me by my Saviours *Will*, whereof thou art *Executor*: his prayer, promise, and blessing, this institution, is ingaged to procure them for all believing Receivers: for these things therefore which thou then granted him, do I come unto, and wait upon thee this day; with no lower aims go I to thy Table: with such precious things is the Lord Jesus wont to feast his Guests; and of his infinite fulness it is, that I hope to participate; through him to be strengthened with might in the inner  
man

man, even to be made strong by the grace that is in Christ Jesus. Thou hast provided for my Soul as well as Body; shall there be bread enough in my Fathers house, and I here perish for hunger? Pertains it not to thee to keep in repair that habitation thou hast made so for thy self? Will it tend to thy honour who hast begun to build, to leave the workmanship of thine own hands, as if not able to finish? must not the food and Author of our *Spiritual life*, nourish, and cherish, redress the decays, uphold the frame of it in us? Oh! will the head let a member perish? shall a *branch* wither for want of *juice*? he is the true *vine*, we the *branches*, thou art the *Husbandman*, hast ordained *him* to be the root, fountain, and support of all Spiritual furniture, grace and fruitfulness to those implanted in him: Oh of his fulness of Grace communicate to me, for without him I can do nothing acceptable to thee! Art not thou as willing to bestow the fruit of

thy Blood upon us, as to shed it for us? Hast not *thou*, who once so readily healed diseases, cured all that came unto thee, as much mercy to Soul as Body? Art thou not as merciful, as tender, as able, as willing to help as ever? If (as I hope) *thou* wilt, thou canst make me clean, and supply my wants; outward means without thee cannot, yet *here* thou hast bid, I attend waiting for the descent of thy Holy Spirit: Oh say unto me, be it unto thee as even thou wilt; yea even as *thou* wilt (gracious Lord) who art ever readily, strongly inclined to do thy people good. Oh let me be so refreshed and strengthened with that spiritual banquet, that I may chearfully walk on my way to glory, through *him* who is both Sacrifice and Priest, the Feast and Master of it, invites us to, and feeds us by himself, to whom with thy Blessed Majesty, and Holy Spirit be ascribed all Honour, Glory and Praise, now and for ever. Amen.

Going

## Going to Church.

**C**OME away my Soul ! let us go :  
 ( oh that I may ) See how be-  
 loved us, how dear we are unto him,  
 how nearly related he is unto us. Let  
 us go die with and for him ; disclaim  
 whatsoever is against him, renew our  
*Covenant* with him, consecrate our-  
 selves wholly to him, that we will ne-  
 ver leave nor forsake him. *We* were un-  
 worthy he should speak to us, or look  
 upon us ; *he* comes unto us, dwells  
 with us in our nature : unworthy of  
 the crumbs that fall from the *Table* he  
 hath spread for all creatures ; and be-  
 hold he calls us to one furnished with  
 the richest of his blessings. Oh that  
 I may find him whom my soul loveth !  
 oh that he would speak comfortably,  
 savingly, effectually, sensibly unto  
 me ! that my heart may burn within me  
 while he talketh with me, and openeth  
 unto me his love and affection, those  
 holy mysteries, and my understanding.

His *sweat and blood* ( oh my soul )  
drowned not his *affections* to us ; his  
*Compassion* brake through his *passion* ;  
in the *same night*, ( which was so full  
of anguish and dolour to his Soul, )  
wherein he was betrayed ; when death  
was in sight, and all those unspeakable  
fears and sorrows, terrors and sufferings  
were ready to invade him, when his  
Disciples were ready to betray, forsake,  
deny him ; *injuries* from *men*, ready to  
load him ; and the *Justice of God* upon  
sin to be demonstrated on him ; he then  
even forgot his own miseries to remember  
and dispense his mercies to us ; and  
provide this Banquet for us ; continually  
to present himself to us ; lest after he  
had endured so much for us we should  
forget or distrust his love unto us. Oh  
how was he burned between two fires,  
the fire of his *Affections* to us, and that  
of his *Afflictions* for us ! At that time  
wherein men were designing the greatest  
cruelty against him, was he bestowing the  
greatest

est courtesie and gift on us; himself leaving us a legacy, a pledge at parting of his dearest *love*, stronger then *death*, that held him on the Cross to finish our Salvation, when death could not hold him in the *grave*. Before he gave himself to be crucified for us, he provides an ordinance the means of his communicating himself to us; he gives us in the *Sacrament*, what he did and gave, prepared and purchased for us on the Cross.

Oh the infinite *love* of *God*, that he would give his own Son; and of *Christ* that he would so graciously come and save us, and leave us those *remembrances* and tokens of his love! that he should die for us when he was on earth, be so mindful of, and nourish us with himself now he is in Heaven! O wonderful mystery, that the Body of *Christ* now reigning in Heaven, should be laid upon the Table; that the *Author of life* should become the *Bread of life*; that under the broken form, of *Bread* and *Wine* whole *Christ* should

should be conveyed to every believer! His Personal Union is with the *single nature*, but his Mystical, with *every Believer*. This Sacrament is the *representative* of the Substance, the *sign* of a Covenant, the *seal* of a Purchase, the *figure* of a Body, the *witness* of our Faith, the earnest of our Hope, the presence of things distant, the *sight* of things absent, the *taste* of things unconceivable, the *knowledge* of things that are past *knowledge*: a seal of our Saviour's engraving, whose *superscription* is *Christ's* loving us, whose *Image* is Christ dying for us, whose deed is Christ's New Testament confirmed to us: in the *sign* we have the *Image*, in the *seal* the *benefit* of Christ's body; in the *sign* we see, in the *seal* we by Faith receive him. The Bread and Wine are but the *dishes* in which this *Feast* (not of the belly but mind) is served up; not the *Feast* it *self*. Faith eats, not the Bread, but the *breaking* of it; drinks, not the Wine, but the pouring of it forth. The  
eating

*eating of Christs flesh, and drinking his blood, is nothing else but an act of Faith terminated upon him as our Mediator and Redeemer. The participation of his Body and Blood for strength and refreshment, (sweet to Faith as meat and drink is to hunger) could not be better shadowed forth then by the staff of Bread and Wine, comprising all sorts of Spiritual provision for our inner man: and Faith is to the Soul what Natural heat is to the Body, by virtue of which the Nutritive Faculty turns the Food into nourishment. They present and confirm Christ to us as the most needful, beneficial, and perfect nourishment of the New man, as Bread and Wine are such unto the Body, i. e. that Christ Crucified preserves us from Eternal death, and is unto us the Fountain of Spiritual and Eternal life. Believe, and thou hast eaten: Christ is present with, but not in the Bread and Wine, but to the faithful Receiver, not in the Elements, but to the Communicants;*  
not

not water, but washing with it is *Baptism*; not Bread and Wine *on the Table* are a *Sacrament*, but *eating and drinking them*; which if they be *acts of Faith* (the hand and mouth of the soul) the Bread and Wine as really convey and unite whole Christ with the vital influences that proceed from him to the Soul, as the hand doth them to the mouth, or the mouth to the stomach. Whatsoever we may expect of bodily strength or reparation from Bread and Wine, we may expect from Christ for our Soul, life maintained, grace quickned, deadness enlivened, resolutions enabled, hope erected, faith strengthened, lusts subdued, which is consequent upon our union with Christ and interest in the Covenant, renewed and ratified to his people by Christs death, and sealed to them in the Sacrament. In the *Word* we have a *promise*, here a *pawn* or *pledge of him*.

Lift up your heads therefore,  
Oh ye gates of my Soul, and be  
ye

ye lifted up ye everlasting doors,  
and the King of Glory shall come in.  
And be assured such additions of grace  
as thou art fitted for, and infinite  
wisdom sees meet to deal out, shall be  
conferred upon thee.

Fear not, I charge thee do not  
faint; let not thy weakness, thy po-  
verty, thy inability discourage thee;  
all have not Talents alike; a Faith  
richly embroidered with love and de-  
light is not given to all, and expected  
only from those to whom it is given. Be  
thy attire whole, sincere, clean, and  
white, free from spots of the flesh and  
Spirit, though not so perfumed with  
heaven as thy Brethren; thou wilt  
be welcome. Thy God and Saviour  
will not ask, *How camest thou in hi-  
ther, not having on a Wedding-gar-  
ment*: He knows thy heart, and sees  
thou hast it. He will not break  
the bruised Reed, nor quench the  
smoking Flax, till he send forth  
judgement unto victory. Wilt thou  
( my Soul ) dishonour that price by  
thy

thy doubts and fears, which God hath appointed for all the world? Cannot that Sacrifice which appeased the Divine wrath, satisfy thee? What manner of *guests* were those he commanded to be brought in to the wedding *Supper*? but such as were found in the *streets*, and *lanes*, the *hedges* and *high-ways*: the *poor*, and the *maimed*, the *lame*, the *halt*, and the *blind*; hunger-starved, forlorn, undone lost wretches.

Oh blessed is the man whom thou chusest, and causest to approach unto thee, that they may dwell in thy Courts! We shall be satisfied with the goodness of thy house, even of thy holy Temple.

---

## At the Lords Table.

**W**Hat shall I render unto the Lord for all his benefits? I will take the cup of Salvation, and call upon the name of the Lord. I will pay my vows unto him now in the presence of all his people.

Come forth, oh my graces! stir up your selves, stand ye lively and active before the Lord. Awake my *Faith*, and see the Atonement of *my sins* in the broken body of my Saviour, the price paying, the ransom laid down, the thing in doing. Awake *Repentance*, and hear the strong cries, and see the doleful Agonies of him that bore *our chastisements*. Awake my *Memory*, and call to mind that *Egypt* wherein I was, and the blood of the Passeeover, which removed the destroying Angel from my Soul. Now let the Altar smoak with the Sacrifice of a loving heart, inflamed with the holy fire of Gods love to me. Flame, O  
Love;

*Love*; come ye warm *Desires*, and break with longing. Let *Fear* with all veneration do its obeisance. Come up, ye Daughters of Musick, and all that is within me, bless his holy Name. Now the wax is warm, Oh let the Seal be stamped fair, that I may see the impressi<sup>o</sup>n ever after. Now that God shews forth to me *the death of his Son for me*, let me shew it forth to God again, as that which I stick unto, and abide by for my Righteousness and Peace with him.

Having liberty, and access with boldness unto the Throne of Grace by the Blood of *Jesus*, the High Priest of our Profession, let us draw near with a true heart, in full assurance of *Faith*, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.

O *thou* that providest food for all creatures, and hast given all creatures to be food for mans body, and for his soul, not only thy *holy Word*, but the blessed *Body and Blood* of thy *Son*;  
cause

cause all our hearts to burn with desires after *thee*, who art so full of love to us. Prepare every one by a full digestion of thy heavenly word, to receive likewise *this Divine nourishment*. Make it (through the lively operation of thy holy Spirit) the bread of spiritual life, and Wine of spiritual comfort to all our Souls. Cause us to long after, relish and savour the things of God. Let this be the constant language of our Souls, *Lord, evermore give us this bread*. Call in, compose, and spiritualize all our thoughts at this solemn ordinance. Pardon every one that prepareth his heart to seek thee, though he be not cleansed according to the Purification of the Sanctuary. And, O thou that mad'st us *upright*, pity the *degeneracy* of mankind; despise not the price of thy Sons blood, let it not be as water spilt upon the ground; convert, direct, unite, provide for, take care of, support and comfort all of them: let us take a mutual charge of one another:

nother: make us all up more and more into the mystical body of thy Son, that we may keep the unity of the Spirit in the bond of Peace. Afford us thy Gospel in its power and purity, liberty, and efficacy, so long as the Sun and Moon endureth. Let us never want Magistrates and Pastors after thy own heart, which shall protect, encourage thy people, and feed them with knowledge and understanding.

*On the Com-  
municants se-  
parated from  
the Congrega-  
tion.*

See (my Soul) thy Sa-  
viour set down with what  
a handful of his *Disciples*  
that lay in common with  
the rest of the world; by  
nature Children of wrath  
even as others, born in the same state  
of distance from thee, and with the  
same principles of enmity against thee.  
Oh! What is this that is come to  
pass? how is it that thou mani-  
festest thy self to us, and not unto  
the world? What moved thee to  
make a *difference*? where thou found-  
est *none*? Why were we not made a  
prey

prey of Divine revenge, and perished not in our enmity against thee? why wert thou not provoked by our obstinacy, malice, and unbelief, beyond the possibility of an Atonement? Why hast thou so long suffered our injurious disrespects, and unkind repulses of a merciful Saviour, and perswaded till thou overcame and made us yield? why hast thou not cut off all our hopes of a blessed immortality, who have paid so great bounty with contempt, so many benefits with ingratitude, so inexpressible love with oblivion, neglect, and hatred? Oh what hast thou done? What hast thou not done and suffered for us? why wouldest thou buy sinful dust with thy own blood? Redeem our shame by the shameful death of glory and immortality it self? put *thy self*, that got nothing by making the world, to more charge then all of it is worth, to redeem the worst part of it, *fallen man*? Who can conceive whither we had precipitated  
our

our selves, and to what thou hast exalted us? to be spectacles even grateful to God, who were monsters of horror; laid in his bosom, who were in the arms of the Devil; worthy his *imbracements*, who were unworthy of his *eye*; crowned Kings of Heaven, who were slaves condemned to the prison of Hell. He not only pardons our sins, but relinquished his Throne, lost his life, to inthrone us in his Kingdom, bestows on us his greatest mercies, unworthy of the least; sets us down as Sons at his Table with his Children, who are unworthy as dogs to creep under it: courts us to *obedience*, who might not only command us to *it*, but instantly punish our *disobedience*: promises a *reward* to *such*, who are so far from deserving it, that they are still provoking him: *glory* to *such* who are more apt to be ashamed of their *duties* than *offences*.

Oh! how ought we to be transported with love and thankfulness, considering who hath chosen us,  
when

when, why, whom, from, and to what, how long, and how few, his peculiar care of, and kindness unto us! How should the remembrance of this dear love of our Lord, make us burn with ardent affections towards one another! How shall we offend one of those for whom Christ died? or deny our selves to *them*, to whom he hath given himself? shall we hate, be envious, and uncharitable, where thou art so loving, so liberal? condemn, or despise the meanest, when thou distributest thy self to all? Oh, now we see thy *love to enemies*, let all *ours* find us *friends*! Let no malice, heart-burning, or uncharitableness, enter in, or any more rancour my soul. With all thy people let me interest my self, and own them in all their concernments, pity them in all their miseries, be ready to relieve them in all their wants, to comfort them in all their distresses, to counsel them in all their doubts, to delight in their society, bear their infirmities, pardon  
all

all their miscarriages, study their welfare, do all the good I can to Soul and Body.

*The Minister at the Table.* Now I see the Minister at the Table, to consecrate the Bread and Wine by prayer and the words of Christs Institution: with joy and admiration think (my Soul) how Christ was ordained & accomplished for the Office of a Mediator, whom the Father sanctified and sent into the world; and for this cause he sanctified himself as Priest, Altar and Sacrifice for our Redemption, Spiritual nourishment, and Eternal Salvation. The Eternal Wisdom of God incarnate to reveal and communicate his Will, his Love, his Spirit, his Glory to sinful miserable Man. O the immensity of his mercy, and unutterable treasures of his Grace! which neither the provocations of our sins, nor the infinite exactness of his own Justice, could any way overcome or restrain to despise the works of his  
own

own hand, or not to compassionate the wretchedness of his Creatures, though it cost the Humiliation and Exinanition of the Son of God! O how great, how amiable appears his love and goodness, in passing by so many offences, and requiring no satisfaction from us for such insufferable wrongs, but transferring the punishment from us unto his own Son; whose love also was so great, that he would bear our iniquities that we might be saved! O how could he chuse a more obliging way of Redeeming us, that hath thus displayed the severest Justice, and highest Mercy, the greatest hatred of sin, the greatest love to sinners; since by those unequalled and unvaluable sufferings to which he delivered up for us that Son, who is so near unto him, that he is one with him; at once manifesting both how much he hated sin, which he so heavily punished in the person he most loved; and how much he loved sinners, by giving up what

H

he

he so loved, for a ransom of those that were guilty of what he so hated? And O the miracle, the amazing prodigy of this Love! that Heaven should so condescend to Earth, and that Man should be so united to God! that God should dwell in flesh, and that this flesh should be our food! That the Son of God should love us better than his life, and be the meat of Worms, of sinners, of Enemies! that he should make himself present to our Faith; and as if he would do more than *die* for us, desires to *live* for ever in us, and to be united to us! was ever kindness like unto this? was ever such a furnace of love burning in any breast? can any heart freeze over such a fire? Oh! who can abide the heat of this love? who can dwell in such flames, and not be consumed? who can abide in a great sense of this love, and abide in the Body? What instances can parallel? what words can be expressive? what apprehensions can commemorate? what raptures can be sufficient

sufficient for the admiration of this so infinite love? Be thou swallowed up (O my Soul) in this depth of Divine love, and hate to spend thy *thoughts* any more upon other things, that hast such a Saviour to take *them* up.

Oh! I shake, I tremble, I am altogether confounded at the approach of so great a *guest*! *The Minister coming towards him.* Lord, I am not *worthy* that thou shouldest come under my roof, or to eat the crumbs that fall from my own, much less *thy* Table. O, who am I that I should dare with my (originally, actually) defiled hands, to receive those high, those holy Mysteries? that thou desirest to come unto me, be entertained by me? what findest thou in me, that so much delights and invites thee to me? art thou ignorant of my most vile beginning and original? I am not a *Che- rubim*, *Seraphim*, or of the number of that *Cælestial Hierachy*; but dust and ashes, polluted dust and ashes. Lord, hadst thou rather be at another

ther mans house with dishonour, then at thy own with honour? or, if thou hast no respect to thine own honour, if thou castest under foot all praise and renown, if thou takest unto thee every vile sinner, yet hast thou no regard to thy Greatness and Majesty? Thou knowest my poverty, my need, my impurity: This poor place is a far unmeet habitation for thee. Whence is this to me, that my Maker, my Redeemer, should come unto me, thus favour, thus dignifie me? that thou shouldest be so below thy self, as to look upon so low, so vain, so miserable a thing as man, such a dead dog as I am? Why have I found grace in thy sight, that thou shouldest take knowledge of me, seeing I am a stranger? Lord, what am I that thou shouldest remember me, be mindful of me, visit me, cast thine eye, set thine heart upon me, come to marry thy self with me? Whence comes it that thou, who art in Heaven amongst them that know  
so

so well how to love and serve thee, shouldest vouchsafe to descend to me, who know little else but how to offend thee? Canst thou not be content to be without me? did thy meer love draw thee from Heaven for my sake, and give thy self for me, to redeem me from my sins, and dost thou still give thy self to me to be the strength and health of my soul? As if thou couldest never give thy self enough, or be never enough mine? Oh how am I astonished at this inconceivable love! O that I were able to comprehend it! O that I had a thousand hearts to correspond with it! O stay (my gracious Lord) for the full measure of my Love, till thou hast made me able to do nothing else but love thee. But since thou art pleased to come and offer thy self to me, my soul thirsteth for thee; I humbly stretch out my hands unto thee; my longing, gasping desires, are after thee; I open my heart with all humble thankfulness to receive thee, ne-

ver to be separated from thee ; for ever to adhere unto thee. O enter in and stay with me ; satisfie my soul with thy self ; say, *This day is Salvation come unto thy house.* Oh be not now offended at the loathsome sights in a soul so sick and diseased, so full of filth, of rottenness and corruption, into which thou art entring. Do not disdain me for those many maladies, but come and cure me.

---

## The Bread.

SEE ( my Soul ) thy Saviour in the Minister, and the benefits that come by him in the Bread and Wine ; believing those with himself are given thee by him, as really as the Elements by his Embassadour, saying, [ Take, eat, this is my Body which is broken for you : ] by Faith receive, apply, appropriate me unto thy self, Crucified for you. This Bread consecrated by me is the *Sacrament* of my Body, offered as an Expiatory Sacrifice for you. Hereby I impute

impute my righteousness, impart my loving kindness, make over and give unto you my whole self ( God and Man as Mediator ) in my Blood and Merits, Graces and Spirit, Virtue and Benefits, Obedience, Satisfaction, Expiation, Doings and Sufferings; in all I *have, am, or have purchased for you*, I make yours by gift, and you by *Faith*, as truly as if put into your very hand and mouth. Mine were the pains, the sufferings of Death, yours the benefit; mine the stripes, yours the balm; mine the thorns, yours the Crown. These are the holes in my hands and side, the blood that issued from them yours; the price mine, yours the purchase. See here in my wounds your safety, in my stripes your healing, in my anguish your peace, in my Cross your Triumph. I came out of my Fathers bosome that thou mightest lie in *Abrahams*. Own me for thy Lord, who have thus bought thee out of slavery; accept me for thy Redeemer, who have

paid so dearly for thee; follow me in the way I have shewn thee, that I may bring thee to him I have reconciled to thee. [ Do this in, and for a remembrance of me; ] who, what, for whom, why, for what end, with what mind, I *suffered*; what I have done for you, and am unto you.

Dear Saviour, biddest thou me *Remember thee*! How should I forget thee? how can I but *remember*, but *celebrate thee*? But oh, that I could more affectionately, more constantly, more effectually *remember thee*! with all the passionate affections of a Heart full of love to, wholly in love with thee, with all zealous desires to glorify thee, with all fervent longings after thee, always to remember thee, never to forget thee! O that the fire of love would now kindle & burn in my Soul, boil up, even run over with love unto thee! O that I had the flames of a *Seraphim*, the voice of an *Angel* to sing thy praise! O that I could go out of my self when I remember thee, and never think  
of

of thee without an Extasie! forget, and quit all the world to live on thee! The thoughts of what thou hast done is able to break an heart of Marble with love, to turn a Rock into a Fountain of tears, to unloose the tongue of the dumb, that they may sound forth thy loving kindness.

Oh, after all his foregoing sufferings seest thou him not ( my Soul ) fastned to the Cross, conflicting with his Fathers wrath , groaning under the weight and burthen of our sins ? Look how his whole Body is stretched and tentered, his Hands and Feet bored through , his precious Blood trickles down, and how miserably the Thorns pierce his holy Head. See how his Looks are changed, his cheeks pale, his Blood going, his Neck too weak to support his Head, which lies a dying on his bleeding Breast. Look how he shakes and stirs his dying limbs what gasps and sighs he fetches, as if his Soul was strugling to get out. Hear you not his dying groans, the taunts

of the *Jews*, yea, the groans of the Earth, under the weight of his Cross? See the Sun blushing under a veil of darkness to behold the Son of Righteousness under an Eclipse? Can, Oh can my bosom hold, now I see the innocent Lamb of God, that taketh away the sins of the world, a bleeding Victim on the purple Altar of Death? *This, this* ( my Soul ) might have been the *day* that thou mightest have been the *Malefactor*, and have drunk the cup of the fierceness of Gods wrath; but there is he that hath done it for thee. He harboured no grief of his own, but is acquainted with the just and deadly griefs of others: he takes our sorrows on him to bestow upon us his joy: he sorrows for us, that hath neither cause nor likelihood to sorrow for himself. What but Gods implacable vengeance could inflict? What but his all-sufficient patience could endure? What but mans heinous sins deserve, such his sad and wrathful dolours? Ah  
sinful

sinful wretches ! 'tis our doings, that he suffers ; our evil, but his smart ; our trespasss , his punishment. His breast is made a large receptacle for our cares ; his back a common prop unto our load ; he was delivered for our offences ; he was slain, but not for himself ; he bore our grief ; and carried our sorrows ; he was wounded for our transgressions ; bruised for our iniquities ; *for the transgressions of his people was he smitten.* Why then are we angry with , rail against the *Jews*, and complain not of, find no fault with *our selves*, greatlier guilty ? they were the *instruments*, we the procurers of his *sufferings* : their sins *practised*, ours *provoked* his death : And were the true, the principal Actors of that woful Tragedy. *He was delivered for our offences* : they were indeed the Traytors, which by the hands of *Judas* delivered him up. *He that knew no sin was made sin for us*, accused, condemned, executed as a sinner. *We by our sins impeached*

impeached him; the spiteful *Priests* were but *our Advocates*; we by them adjudged and sentenced him. *Pilat* was but drawn in against his conscience to be in that behalf our *spokesman*. We by *them* inflicted that heavy punishment on him. The *Roman Executioners* were therein but *our Representatives*. The rude Multitude, the silly people were but properties acting *our part*; our sins with clamours more loud and importunate then all the *Jewish Rabble*, cried out, *Crucifie, Crucifie him*. We pity his abused innocency, but think not of our unworthiness and desert; bewail the event, and redress not the cause: We have as great enmity against his *Image*, as they against his *Person*; they grieved him in his *Body*, we in his *Spirit*, and make his wounds bleed afresh: he takes it as heinously we should despise him now, as that *they* persecuted him then: they were but our *executioners*, to inflict those punishments our sins deserved, and Gods Justice imposed on him.

It

It was thy sins ( O my Soul ) were the associates to crucifie him ; thy hypocrisie was the kiss that betrayed him ; thy Pride and Covetousness, the Thorns that Crowned him ; thy oppression and cruelty , the nails that pierced him ; thy unbelief and apostacy, the spear that gored him ; thy Idolatry, superstition, lukewarmness, the knee that mockt him ; thy contempt of Religion, the spittle that defiled him ; thy anger and bitterness, the vinegar and gall that distasted him ; thy scarlet sins, the crimson that dishonoured him : my drinking iniquity like water, made him drink a Cup of Wrath, my forsaking *my* Father made him forsaken of *his* ; all the members of his body were objects of such cruelty, because mine, instruments of iniquity. Oh I am the merit of thy sorrow, I am the stroke of thy grief, I am the fault of thy killing, I am the desert of thy death, I am the offence of thy revenge, I am the grievousness of thy passion,

passion, I am the cause of thy torment. O wonderful condition of censure! Oh ineffable disposition of the misery! the unjust sins, and the just is punished: the guilty transgresses, and the guiltless is stricken: the impious offends, and the pious condemned; what the bad deserves, the good suffers; what the servant perpetrates, the Lord payes; what man commits, God ungergoes. Whither, oh Son of God? whither descends thy Humility? whither flameth thy Charity? whither proceedeth thy Pity? whither increaseth thy Benignity? whither reacheth thy Love? whither cometh thy compassion? I have been proud, thou hast been humbled; I have done unjustly, thou art punished; I have dealt heinously, thou art revengefully smitten; I have committed the fault, thou art tortured. How much do I owe thee, most Blessed Redeemer? How great is the price thou hast paid for me miserable sinner? Oh I blush to see my soul so  
foul

foul and loathſom, that nothing leſs then thy precious blood ſerves to waſh and cleanſe it. I am confounded to ſee thee in ſuch a caſe for us, who cared not how vile, how baſe, how miſerable we were.

Oh how was that *Juſtice* injured, that could not reſt appeaſed in Punishment, but rigor? How odious and intolerable is every *ſin*, which required no cheaper blood for a Sacrifice then that of the Son of God? and which not *ſuffering* only, but *extremity* muſt expiate? how *heinous* was the *commiſſion*, ſince even the *re-miſſion* was ſo grievous? that made ſuch a breach between God and us, as required ſuch ſufferings of the Lord of Glory? wretch that I am to coſt my God ſo dear! I am not worthy for which he ſhould have ſuffered the leaſt care or trouble, much leſs the torments of ſoul and body. And yet, what mean I to be ſo treacherous unto him? How have I broken his commands and my vows,  
even

even since the last *Communion*? Oh can I kiss the nails? hug the spear? desire that which is the blood of him that lost his life? can I account that *light*, which made his Soul *heavy* unto death? can that be my joy which made him a man of sorrow? sweet to me, which was so bitter to him? shall those sins not be forsaken by me, that made him forsaken of God? or live in me, that would not suffer him to live in the world? Oh can I indure my Lord should be ever more disgusted and affronted? oh how is my heart provoked and incensed against ye my *sins*? O that none of you might escape here! that ye may all lye bleeding as so many Sacrifices at the Altar of my Lord! O let them now feel the weight and sharpness of thy Cross! here let them be slain at thy foot, that I may not carry away one of them alive.

How can my heart refrain from tears of sorrow and joy, to think of its unkindness, and of *his* strange love?

what

what heart can be so hard as without pain to think we love him no more, who put himself to such pains for us? Oh how am I troubled that my heart should be so cold, when his was so hot with love, as to send forth its life-blood for my Redemption? and yet, when I consider, that in this stream of blood my sinful Soul is washed, and that by his stripes I am healed; that instead of sin and death and Hell deserved, Righteousness, and life and Heaven, is purchased; how can I choose but rejoyce in his Love, and hope he will accept of my poor acknowledgment, who so pardons, as might even melt the hardest heart, and for ever silence and satisfy it by *the love of God and sufficiency of the Sacrifice*. Oh how am I ravished therewith? I am justified by Faith, and at peace with God; the flames of Hell shall never touch me; Death is swallowed up in victory; I am consigned to a blessed immortality. But Oh my Lord! I take the  
boldness

boldness to complain unto thee, and expostulate with thee; how sayest thou that thou lovest me, if thou discover thy self no more unto me? if I have no more love unto thee? no more life from thee? if I be so barren and unfruitful towards thee? so dull and cold in thy service? so unwilling to execute thy commands? so weak and unable against assaults? if thou be with me, who can be against me? what can be too hard for me? what cannot be done by me through thee? O! since it is thy pleasure to be so familiar with me; if thou lovest me so much, fulfil in me all the good pleasure of thy will, and the work of Faith with power. O let the *merit* of Christ's death free me from the *guilt* upon me; and his *Spirit* cleanse me from the *stains* within me. Let *holiness to the Lord* be written upon my whole Soul and Body, that they may be a delectable habitation for thee; unite my heart unto thee, transform me altogether in thee.

I put my self out of my own power; I accept of and close with thee as my Maker and Preserver, Lord and Sovereign, Priest and Prophet, King and Captain, Head and Husband, to be ordered, disposed, provided for by thee. I give my hearty consent that thou shouldest dwell within me, as the alone Prince of my Soul; the possession of it I for ever surrender up unto thee. I cease to be my own. I renounce the Devil, the World and the Flesh; I profess my acceptance of, submission to, to place my happiness in, and to resign my self wholly unto thee, to be provided for, disposed of, led, saved by thee. Oh how am I pleased with my choice! that I have parted with my *self*, and am become *thine*! How am I beholden to thee, that I may give my self unto thee, that thou hast brought me into the Bond of the Covenant? O come (dear Redeemer) to the price of thy own blood, cease thine own and save me; assist and strengthen

strengthen me ; feed and preserve me ;  
never leave me nor forsake me.

---

### The Cup.

Come my Beloved , now I have drunk thy *Cup of wrath*, pledge me in *this Cup of Salvation*, for which I pierced my side. I drew this Wine on purpose for thee, when I trod the wine-press of my Fathers wrath alone : *This Cup is the New Testament in my Blood*, is a pledge of, signifies and represents (by representation is) *my blood*, in which the *New Testament* between God and Man is founded and established, confirmed and ratified ; and by which, *remission of sins* and all other consequent blessings of the *New Covenant* are purchased. Its glorious *liberties* and *immunities* I hereby sign and seal unto you ; a full release and discharge from all your debts, from the house of bondage, sin, the grave, and hell. Here I deliver you your *Protection*, from all your Enemies will I save you ; from  
the

the arrests of the Law, from the powers of darkness, from the victory of the world, from the curse of the *Cross*; none shall prove too hard for you, all shall work good unto you. I hereby confer upon and instate you in all its royal priviledges and *prerogatives*; behold I give my self to you, to be *your God* and instead of *all relations*: I will be a Friend and Physician, a Shepherd, Sovereign and Husband unto you; to espouse your interest, to counsel and heal you, to feed and comfort you, to watch over and defend you. Lo, I make over my self to you in all my *Essential* *perfections*; mine *omnipotency* shall be your guard, my *omniscieny* your overseer, my *omnipresence* your companion, my *mercy* your store, my *wisdom* your counsellor, my *justice* your revenger and rewarder, my *holiness* a fountain of grace unto you, my *Soveraignty* to be commanded by you, my *infiniteness* and *all-sufficiency* the lot and extent of your inheritance, my *faithfulness* and *unchangeableness*

*unchangeableness* the rock of your rest and security, my *eternity* the date of your happiness. I will be yours in all my *personal relations*; a Father unto you, what would my Children have? of your Fathers instruction and probation, protection and provision, care and ear, bread and rod, heart and house, pity and compassion, I here assure you: my *Son* and *Spirit* I give you; to cloath and teach you, assist and comfort you, intercede in and for you, sanctifie and save you; *with my self* I give you *all things*, mine Angels for your guardians and attendants; my Word and Ordinances, Ministers and Providences for your guide and good. Whether *Paul*, or *Apolo*, or *Cephas*, or the World, or Life, or Death; or things present, or things to come, all are yours.

And that you may know I am in earnest, 'lo I *establisth my Covenant with you, ordered in all things and sure*; written in the blood, founded in the all-sufficient merits of your  
*surety*

*surety*, in whom I am well pleased ; whose *death* made *this Testament* unchangeable for ever ; so that your *name* can never be blotted out, nor your *inheritance* alienated, nor your *legacies* diminished, nothing can be altered. I here solemnly deliver it to you as my Act and Deed, sealed with the *Oath* and *Blood of God*, who engages here his *own Body* for security ! Come ye blessed, fear not, the donation is free and full, I have received a ransom, and expect only you *believe*, know and *accept of* your own blessedness. Here are the *conveyances*, see the *seals*, take the *writings*, behold the *blood of the Covenant* ; receive the instruments of your salvation. This I give you as a *pledge* of my love, and of the truth of all I have promised. I hereby plight you my troth, and set to my hand, ratifie and confirm every Article of these Indentures, and do actually deliver into thy hand this glorious Charter, with all its Royalties and Priviledges as *your own* for ever. Amen,

Amen, Hallelujah. Oh be it unto thy servant according to thy Word. But who am I? and what is my Fathers house, that thou hast brought me hither? What shall thy servant say unto thee? I am silenced with wonder, and must sit down in astonishment, for I cannot utter the least tittle of thy praise. Oh what meaneth the height of this strange *love*? that the Lord of all should enter into *Covenant* with his dust, and take into his bosom the viperous brood, that have so often spit their venom in his face? I am not worthy to wash the feet of the servants of my Lord, how much less to be *one* with thee, and to be made partaker of those blessed *priviledges* settled upon thy *Sons*? but for thy goodness sake, and according to thine own heart hast thou done this; even so Father, because it seemed good unto thee. Wonder O Heavens, and be moved O Earth, at this great thing! Rejoyce O Angels, shout O Seraphims, strike up ye  
Cœlestial

Cœlestial Quires, help Heaven and Earth, sing unto the Lord O ye his Saints, prepare an *Epithalamium* O all ye friends of the Bridegroom, be ready with the *Marriage song*, for Heaven and earth, God and Man, are reconciled, a Covenant of Peace entred and sealed, Jehovah hath betroathed himself to his hopeles Captives, and owns the Marriage before all the World: He is become one with us, and we with him; he hath bequeathed to us Heaven and Earth, with the fulness thereof, and kept back, left us nothing to ask at his hands, - but what he hath already freely granted. Oh had I the tongues of Men and Angels, all were too little for my single turn: the whole Quire is not sufficient to utter his Praise.

And will the Lord be *mine*? hath he laid aside the controversie, and concluded a peace? will he receive his *Rebel* to mercy, and open his door to his *Prodigal*? I will bow my self before his footstool, and say, O Lord

I have heard thy words, and do here lay hold on thy *Covenant*; I subscribe to thy *Conditions*, and close with my *Mediator*; I accept thy kindness, I adventure my self upon thy fidelity, and trust my whole happiness here and hereafter upon thy promises. O my God, I subject my whole Soul unto thee: O my Rock, in thee will I build all my hopes and confidence: O staff of my life, strength of my Soul, life of my joys, and the joy of my life, I will sit and sing under thy shadow with great delight, and glory in thy Salvation.

I here take thee at thy Word, thou God of truth; thou requirest but my *consent* and *acceptance*, and here thou hast it; in token whereof I receive this pledge thou hast left me; believing thou wilt establish for ever thy word unto thy servant, and do as thou hast *said*. In this blood of thine O Saviour I believe, I receive it as mine, I thirstily drink down, and heartily apply, with a comfortable expectation

expectation of all those blessed benefits, purchased, secured, sealed by it.

I am more loathsome and abominable, then the croaking Toad, or most venomous Serpent; but *this Blood* was shed to make me *precious* before thee; which I durst not have thought, but that I hear thee say, *since thou wast precious in my sight, thou hast been honourable, and I have loved thee.* And, O how truly mayest thou call us a dear, a *precious people*, who are bought with that *Blood*, a drop of which is of worth to purchase Heaven and Earth?

I ow the suffering of the penalty due, for breaking thy Law, violating thy Covenant, and wronging thy Justice. But was not *this Blood* shed for *our good*, and in *our stead*? hath not our *surety* made full satisfaction? undergone the curse of our sins? born them all in his own Body upon the tree? endured as much as *they* deserved, as thy *Justice* demanded? was he not once offered up to

bear the sins of many? became he not  
 subject to the Law for us, in our na-  
 ture, and, representatively in our  
 stead? setting us right with, recon-  
 ciling us again to thee? hath he not  
 made satisfaction for the injury we  
 had done thee as our *Judge*, and  
 performed that service we owed thee  
 as our *Maker*? Is not the Creditor  
 satisfied when the debt is paid? will  
 thy *Justice* suffer thee to demand the  
 same *debt twice*, of the *surety*, and  
*debtor*? is not thy wrath appeased  
 with *him*, made so miserable a spectacle,  
 so dear unto thee? is not the least  
 drachm of this *Blood of God*, of greater  
 value then a Sea of mine? of value to  
 ransom as many worlds of men as men  
 in this? a sufficient satisfaction for all  
 my sins, an all-sufficient price for my  
 Redemption? being justified freely  
 by his Grace through the Redemption  
 that is in Jesus Christ, whom God  
 hath set forth to be a propitiation  
 through Faith in his blood; to de-  
 clare his righteousness for the remissi-  
 on

on of sins that are past, through the forbearance of God; to declare, I say, his righteousness, that he might be just, and the justifier of him that believeth in Jesus. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

I am guilty of many *hainous sins* against love and light, mercies and judgments, my own conscience, and the light of nature; and without shedding of *Blood* is no remission. But *here* is that which procures it for, and seals the promise of it to us? to the praise of the glory of thy grace, thou hast made us accepted in *the Beloved*; once in the end of the world, *he* hath appeared to put away sin by the Sacrifice of himself, in whom we have Redemption through his Blood, even the forgiveness of sins. Thy *word* assures it to all that take him for their Saviour, (which I find my self by thy grace enabled) and thou hast

I 3 bound

bound thy *word* with thy *oath*, and to both added thy Sacraments as Seals; this threefold cord cannot be broken. At the day of Judgment thou wilt own thy hand and seal, and solemnly acquit me whom thou now pardonest by thy deed of gift, the Gospel; there is no condemnation to them that are in Christ Jesus.

I am naturally and by evil works, at a distance from, at enmity with thee, an enemy unto thee. But God was in *Christ* reconciling the world unto himself; *his Blood* was given to make an Atonement for our Souls: thy wrath is turned from us, thou art become propitious to believers. *Christ our Passeeover* is Sacrificed for us, the propitiation (Propitiatory Sacrifice) for our sins; that thou mightest *pass over* and look upon us with a pleasing aspect; be satisfied for sin, and pacified to sinners; sin expiated, and thou appeased: and we as well ingratiated, brought into favour, of enemies made friends, as pardoned; having made  
up

up the breach, and made peace through the blood of his Cross, by him, to reconcile all things to himself; we that were sometimes Aliens and Enemies, now thou hast reconciled in the body of his flesh through death; to present us holy, unblameable, unreproueable in thy sight. We, who sometimes were far off, are made nigh, by the blood of Christ; for he is our peace (our peace-maker) who hath made both one, and broken down the middle wall of partition between us; by whom we have also now received the Atone-ment.

Lord, I am in worse than *Egyptian* Bondage, a Captive to Satan, a slave to my Lusts, destitute of Grace, and every good thing. But is not *here* a sufficient price laid down for my ransom? and all things pertaining to life and godliness? hath *he* not obtained eternal redemption for us, who came to give, who gave himself a ransom for many, for all? hath he

not delivered, redeemed, and bought me quite out of the hands of Justice, out of the power of Sin and Satan? If while we were yet sinners, Christ died for us, much more then being now justified by his Blood, shall we be saved from wrath through him. For Sin, he condemned sin in the flesh, overcame death, and destroyed him that had the power of death, even the Devil. I beg of thee and rely upon thee for supplies of my soul-pressing wants, grace, and peace, and comfort, more love unto thee, and fear of thee; and I ask no more then what *he* hath bought for *me*, who hath not only purchased *me* with *his own blood*, but all good things by the redundancy of his Merit, after satisfaction made unto thee for our debt.

I have no righteousness of my own, but what is as filthy rags; but thou hast made *him* to be sin for us who knew no sin, that we might be made the righteousness of God in him: we  
are

are cloathed with him, and appear in thy sight as parts and portions of *himself*, the fulness of *him* that filleth all in all. Oh! impute not the *guilt* but *the merit* of his blood unto me: behold me in him, whom thou hast appointed between thee and sinners; whose righteousness in every point answers thy Justice, and whose *sufferings* are sufficient to satisfy the penalty of all my sins: Oh ballance them against mine iniquities; and the excess and proportion of virtue in his obedience, against the malignity and unpleasingness of my disobedience; they will so far exceed in weight and worth; that thou wilt *in justice* rather pour forth thy mercy upon me, and accept me into favour for the one, then hold me still in displeasure for the other. And Oh thou who without grudging bore my burthen when thou stoodest at the Bar of Accusation! when thou shalt sit in the seat of Judgment, wilt thou stick to seal my pardon? Where thy self hast

paid the debt, thy Justice cannot deny to sign the Acquittance, nor thy tender love suffer thee to condemn or reject a member of thy body, a part of thy self. Thou that sufferdest for me here, and pleadest for me now, cannot forget to be gracious to me then.

The Law, Satan, and my sins not only stop my mouth that I cannot plead my own Cause, but they plead against me, and cry unto thee for vengeance. But is not *this Blood* as a visible prayer in every wound, as so many mouths open interceding to thee for pardon and mercy for me? saying, behold the travel of my Soul, the purchase of my blood, the fruit of my Agonies; for him I wept and sweat, bled and died; he hath sinned but I have satisfied; he departed for a season, that thou shouldst receive him for ever, not as a servant only, but brother unto me, both in the flesh, and in the Lord; for mine, and thy own sake, therefore if thou account

count me thy beloved Son, receive him as my self, in whom thou art well-pleased: if he have wronged thee, or owes thee ought, put it on my account, I will repay it, I will answer for him: I Jesus have ratified and confirmed it *with my own Blood*: his surety came not out of Prison, untill he had paid the uttermost farthing. Behold, O Lord, the bleeding wounds of thy own Son; remember how his body was broken; think upon his precious blood shed for us; let us dye, if he hath not made a full satisfaction; we desire not to be pardoned, if he hath not paid our debt. But canst thou behold him, and not be well pleased with us? canst thou look upon his body and blood which we present to thee, and turn thy face from us? Oh let us prevail in the virtue of his Sacrifice, for the Graces and Blessings we need! Take pity, have mercy upon us for *his sake*, whom we now desire to hold up between thy anger and our Souls; and  
hide:

hide not thy self from *us*, unless thou canst from *him*, whom we bring with us unto thee. While we are remembering him at his Table, he is remembering us at his Fathers right hand; making our peace, pleading our cause, appearing in our stead, interceding for, suing out our pardon in the Court of Heaven, seeing right done him on our behalf.

I am not only guilty, but polluted; sin hath as well defil'd, as it would damn me. But O remember who loved us, and washed us from our sins in his *own blood*; of virtue and Spirit to purifie me, as value and merit to pacifie thee. To this *Fountain which thou hast set open* I bring my polluted Soul; and what hinders but that I may wash and be clean? be purged from the filth, as well as pardoned for, and saved from the guilt of all my sins? for the Blood of Jesus Christ his Son cleanseth us from all sins.

Oh how often is my soul cast down  
within

within me ? my omissions and commissions, my sins and duties ( as I perform them ) discomfort me ; I am ashamed of, and blush to see them ; my petitions for pardon stand in need of pardon ; my tears of washing, my best performances are provocations, and help to fill up the measure of my sins ; but for the *Priest* that offers, the *Altar* that sanctifies all my services, the sweet incense he offers with our prayers.

His *Priesthood* is for ever available, and effectual for us. Here is wine sweetned with the love of God, perfumed with the divine nature ; that *cheers* the heart of God by way of satisfaction, and the heart of Man by way of pacification ; that makes peace in Heaven and within us, and all our Sacrifices well pleasing unto *thee* ; who dealest not with *us* according to *our frailties*, but *state* in *our Advocate* ; who when he had by himself purged our sins, *sate* down on the right hand of the Majesty on high,

high, and ever lives to make intercession for us. If thy grace prevented us before repentance, that we might return, shall it not much more prevent repenting sinners that we may not perish? how canst thou but love them that love thee, seeing thou lovedst us when we hated thee?

Oh my stony, unrelenting heart! how unaffected am I with my own vileness, and thy goodness, the evil of sin, and excellency of grace, the worth of my soul, and death of my Saviour! but the blood of Christ is able to soften and mollifie the most obdurate sinner. O that I could feel the vertue and power of it dissolving this Rock into a fountain of tears, a relenting frame, a heart of flesh.

My Lusts and Corruptions are many and mighty; too *strong* for me, but not for thy self. As in the first *Adam's* sin, man died legally, so in the second *Adam's* death, sin died virtually. He suffered to save his people from

from their sins, that *himself* and not *sin* should have dominion over us. Shall not that blood mortifie my pride, worldliness, inordinate affections, which shall subdue the whole body of sin? shall I reproach or make void his death unto my own soul? or by continuance in sin, that brought so great a punishment on so great a Person, be a greater enemy to him then the *Jews* were? How shall we that are dead to sin live any longer therein, knowing this, that our Old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Oh that I may henceforth find and reckon my self to be dead unto sin, but alive unto God through Jesus Christ our Lord!

Oh how am I tempted and assaulted! that I am sometimes ready to say, I shall one day fall by my spiritual enemies; but faith gives us a share in the *victories of Christ*: having spoyle all Principalities and Powers, he made

made a shew of them openly; triumphing over them as our enemies: in, on the *Cross*, his triumphant Chariot took away from them all possibility to hurt, though they assault us still, we are assured of an absolute victory. The accuser of the brethren is cast down, which accused them before God day and night, and they overcame by the *Blood of the Lamb*, that hath quenched the flames of divine fury, and all our enemies are reconciled, or subdued.

Ah my Lord! how often doth sin and the world deaden my heart and affections towards thee? Oh how dull, how indisposed? that I cannot pray with life, nor be lively in thy service: but *this blood* was shed to set Prisoners free; and is the life of all our duties, graces and comforts. Oh that its power and efficacy may quicken and enliven me, may put vivacity and activity in me! that I may pray and hear, receive, meditate and discourse of spiritual things with freedom and liberty,

berty, liveliness and chearfulness.

Oh that I may no more, as I have too too often, disbelieve, or question the *promises* of this life, or that to come. For this blood ratifies and confirms the Covenant of grace; not only *purchased*, but *assures* us of all good things. *Christs Will and Testament*, wherein he hath bequeathed such precious legacies to his people, is now of force; for a *Testament* is of *force* after the *Testator* is *dead*.

Oh how ought it to affect me, for the betraying of *innocent Blood*! *he* was holy, harmless, undefiled, separate from sinners; in his hands no wickedness, in his heart no sin, no guile found in his mouth. I and my brethren are guilty, but for *this* spotless Lamb, what hath *he* done? and where there is no *sin*, thou inflictest no *punishment*. But *he* was numbred with the Transgressors; surely then the Lord hath laid on him the iniquity of us all: for the transgression of thy people was he smitten; by his knowledge

knowledge shall thy righteous servant justify many, for he shall bear their iniquities. Oh ! I take thee at thy word, and do believe all my *sins*, with all thine Elects were imputed to *our surety* ; and the wages of sin inflicted on him, that we might be fully acquitted and discharged.

I am guilty of many aggravated sins, and am the greatest of sinners ; but with *thee* is *plenteous Redemption* through Christ Jesus, who shed *his blood*, not because we were *Righteous*, but to make us *So* : of infinite *virtue* and *merit* ; as sufficient for me, as if none else were justified or saved by it. He is able to save to the utmost all that come unto thee by him.

Oh how small, how imperfect are my Graces ? how cold my Love ? how weak my Faith ? how faint my Desires after thee ? but the least degree of grace is the fruit of *this Blood* : Oh that I may find *its* efficacy, perfecting that good work thou hast begun in me, from strength to strength,

strength, till grace be consummated in Glory. *Through the blood of the eternal Covenant, make me perfect in every good work to do thy will, working in me that which is well-pleasing in thy sight.*

Oh what trifles disturb my charitable affections? how interrupted and inconstant my love to those, *who by one Spirit are all baptized into one Body?* but Christ hath reconciled us in one Body by *the Cross*, *having slain the enmity thereby?* Oh that henceforth I may be of one heart with his Disciples, and love them as he hath loved us.

*Our God is a Consuming Fire;* which I cannot but dread, having so much *fuel* about me and within me; but in *thy Son* I see *flesh of my flesh, and bone of my bone;* who gave himself for us. And shall the sentence of thy Judgment disannul the merit of his sufferings, of his satisfaction? Didst thou not *punish him* that thou mightest spare us? is it not as great a necessity

necessity of thy *satisfied Justice* to spare the *sinner*, as it was of thy offended *Justice* to *punish* the *sin*? thou art not only *reconcilable*, but desirous to become our *friend*. Oh how comfortable are those words of thine to my guilty Soul, *the Father judgeth no man, but hath committed all judgement to the Son*; his *first* coming was in the flesh, when he took on him our nature; his *second* in the spirit, when he imparted unto us of his spirit; his *third* will be in power, when he shall communicate to us his glory: his *first* was to redeem; his *second* to comfort; his *third* will be to reward us. If we be careful not to offend, he will not be extreme to mark what we do amiss. He will proceed not according to the *Law*, which requires an absolute obedience without sin, and condemn all that have been guilty of any sin; but according to the *Gospel*, which admits of repentance for the forgiveness of sin, and will condemn none but the unbelieving and impenitent

nitent sinner. *Damnation* is denounced, not for *breaking* the *Law*, but *rejecting* the *Gospel*. He is *faithful* because he hath *promised*; and *just*, because his *Son* hath *purchased forgiveness*. The same sentence shall be pronounced as is past already in the *Gospel*, *Whosoever believes in him shall not perish, but have everlasting life*.

Sin hath shut us out of *Paradise*; but the blood of *Christ* hath opened the *Kingdom of Heaven* to all believers. It gives us here a *right* and hereafter an *admission*: through this *Red Sea* we enter into the *Heavenly Canaan*; and for this cause he is the *Mediator of the New Testament*, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might *receive the promise of eternal inheritance*.

And *he* that hath purchased for us a *Kingdom*, hath thrown in, stored up all *necessaries* for our passage thither; *maintenance* for his *Heirs* while

while they come to *Age*. He will not neglect his *members*; not starve his *own Body*: He will refresh the weary *Pilgrim*; furnish and supply us with *provision* to serve us by the way till we come *home* to himself. How shall he refuse our prayers for any thing, now we are united to his person, our souls joyned to, and nourished by his body, sanctified by *his blood*, and cloathed with his robes, marked with his character, and sealed with his spirit, renewed with his vows, consigned to his glory, and adopted to his inheritance; when we represent his death, and pray in virtue of his passion, and imitate his intercession, and do that he commands, and take Christ along with us in our arms, and offer *him*, he essentially loves? *He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?*

## The Communion Close.

**B**Ut here is no continuing Banquet ! Oh how unwillingly do I rise ? How loath am I to go hence ? methinks I could sit here and feast my self for ever. Oh what running Banquets my Lord affords me ! sure he need not fear I should surfeit on himself, or be weary of his company. Oh ! what shall I do in yonder unsatisfying Soul-starving *World* ? I have been feeding on my *Paschal Lamb*, and now must I to my sour herbs again ! If it be his will, I must obey ! but oh take me by the hand, lead and uphold me, be still by me ; let me see thee always with me. I know thou hast prepared the *endless Feast* above, where I shall ever lye in thy bosom, under the uninterrupted beams of thy smiling and all-cheering Countenance ; and glut my hungry Soul on the Banquet of thy ever blessed self : Incomparison of which I  
 now

now rather *Fast* then *Feast*; and enjoy but drops of the river of pleasure; an antipast of the eternal Supper, a Vigil of the Eternal Rest, where my appetite shall be satisfied, and my thirst quenched in the Ocean it self: where I shall see thee in thy Glory, and be ravisht in the sight of thy beauty, and drink of those overflowing joys streaming from the light of thy ever blessed face. Where body and Soul shall be subject to no corruption, imperfection or decay; nor stand in need of such *Viaticums* to support us in our way. Where the vail of our mortality shall be rent, our Mud-wall of flesh made spiritual and transparent; the shadows and resemblances abolished, the glass removed, the riddle of our Salvation unfolded, the vapours of corruption dispelled, the patience of our expectation rewarded; where from the power of the Spirit within, and presence of Christ without, there shall be diffused on the whole man a double lustre of that exceeding abundant

dant Glory. *This ordinance* is a Type of *that Eternal Feast* the feeding on *his body*, a pledge of *seeing his face*; the same *company* there, and *Christ* in the midst of them, where he shall *gird himself*, and *make us to sit down at meat*, and *come forth and serve us*. Oh the dignity, the comfort of *those servants*, who have infinite delight, Majesty it self condescending to *serve them* at the Table! for the *Guests* to have him set himself to *solace them*; who is infinite in sweetness and *knowledge*, to make *his* sweetness please them whose bosom is the hive and centre of all goodness, in which all the scattered parcels of blessedness are bundled up.

But alas, as yet I am on Earth, and have my work to do, too too toilsom and heavy for me; scarcely should I have lasted out so long, but that at such seasons as this, he repairs my sinking Spirit, by pouring in the Cordials of his Blood, the comforts of his Spirit. O little did I think to be

K

thus

thus much made of, or minded by *him*, who is taken up with the attendance, and praises of his Heavenly Host; my conscience would have kept me away, but he called me to him, ran to meet me, and took me in his arms, and rebuked my timorous Spirit, saying, *wherefore didst thou fear?* I called my self Prodigal, a companion of Swine, a miserable hard-hearted wretch, no more worthy to be called his Son, or Servant; he called me *Child*, and chid me for questioning *his love*. He hath readily forgiven me *those sins* I thought would have made my Soul the fewel of Hell. He hath put on me the *best Robe*, his Sons Righteousness; a *ring* on my hand, honoured, adorned me with the riches, the seals, and pledges of his love; and *shoes* on my feet, prepared, armed, firmly settled me to go throughout all the difficulties of a rugged way: by enabling me to believe the Gospel of *Peace* and Atonement. He hath killed the *Fatted Calf* for me, instead of mingling my

## The Communion Close. 195

my Blood with my Sacrifice ; and entertained me with joy, with musick, and with feasting ; when I better deserved to have been howling among the Dogs without the door, then a crum at his table. He hath embraced me in his sustaining Consolatory arms, when he might have spurned my guilty Soul to Hell, saying, *depart from me, I know you not.*

Oh ! how shall I mention the loving kindness and praises of the Lord, according to his mercy, according to the multitude of his loving kindness, according to all he hath bestowed on me, and his great goodness to the house of *Israel* ? O that I could proclaim thy love to all the world, and make the whole earth ring with thy praises, and awake every creature to do it with me ! Oh that I could laud him with the Coelestial Quire, and joyn my heart and voice with the spirits of just men made perfect ! [*To him*] who hath created a whole world so large, beautiful, and magnificent

to serve us ; subjected so fair a Terri-  
to our Dominion ; consigned to our  
use so numerous a race of goodly *Crea-  
tures* , to be managed, enjoyed, go-  
verned by us. [*To him*] who hath  
endued our *Bodies* so fearfully, won-  
derfully, curiously made, with *Souls*  
resembling his excellent perfections in  
Knowledge, Righteousness and true  
Holiness, capable of serving and en-  
joying him ; affording to that end all  
convenient instructions, encourage-  
ments, and assistances. [*To him*]  
that supplies our manifold needs,  
protects us from innumerable dangers,  
gives us whatsoever is necessary, con-  
venient and pleasant, for our use, su-  
stenance and delight ; accepts our ac-  
knowledgments of former Blessings,  
as arguments and opportunities of  
conferring fresh ones : who might ut-  
terly cast us off when we threw off  
our obedience, and long ago have  
fan'd us as chaff from off the face  
of the earth by the breath of his no-  
strils into unquenchable fire. [*To  
him*]

The Communion Close. 197

*him* ] who remembred us in our low estate, when we had lost his *Image* and *favour*, our excellency and happiness; descended from his Imperial Throne, took upon him our shape, conversed as it were upon equal terms with us to assume us into a nearer affinity; submitting to our choice, Crowns that cannot fade, Scepters that cannot be extorted from us. [*To him* ] Who hath saved, and called us with an holy calling; quickned us who were dead in trespasses and sins; opened our Eyes, bowed our Wills, spiritualized our Affections, changed us from darkness to light, and from the power of Satan unto God, that we might receive forgiveness of sins, and an inheritance among them that are sanctified by Faith in Jesus Christ. [*To him* ] who forgives our iniquities, covers our sins, justifies the ungodly, healeth all our diseases; imputeth not our trespasses, but his Righteousness unto us: redeemeth our life from death and destruction:

198 **The Communion Close.**

crowneth us with loving-kindness and tender mercies. [*To him*] who hath adopted us, and looks upon us, and provides for us, and deals with us as *Sons*, Heirs of God, and Co-heirs with Christ, Fellow Citizens with the Saints, and of the household of God. [*To him*] who hath not lately begun, or will suddenly cease; is neither inconstant or mutable in his Affections, but from everlasting, continues, and will to eternity persevere immutable in his intentions to do us good; that hath delivered, doth deliver, and will deliver; and never leave us nor forsake us. [*To him*] whom no ingratitude, undutiful carriage or disobedience of ours, could one minute wholly remove or divert from his steady purpose of caring for us: who regards us though we do not attend to him; procures our welfare, though we neglect his concerns, employs his restless thoughts, extends his watchful eye, exerts his powerful arm, is always mindful, and busie to do

do us good: watches over us when we sleep; remembers us when we forget our selves, in whom 'tis infinite condescension to think of *us*, placed so far beneath his thoughts; to value us dust and dirt, and inconsiderable nothings; not to despise and hate us, so really despicable and unworthy. [*To him*] that is as merciful and gracious, as liberal and munificent, that not only bestows on us more gifts, but pardons us more debts than we live minutes; that with infinite patience endures, not only our manifold infirmities, and imperfections, but our petulant follies, and obstinate perverseness, careless neglects, wilful miscarriages, treacherous infidelities; who puts up the exceeding many outrageous affronts, injuries and contumelies continually offered to his supreme Majesty, by *us*, base worms, whom he hath always under his feet, and can crush to nothing at his pleasure. [*To him*] that hath loved us, and washed us from our sins in his own blood,

200      **The Communion Close.**

and hath made us Kings and Priests unto God his Father; a note the Angels cannot sing; who have many strains of praise we are unacquainted with. [*To him*] that is able to keep us from falling, and to present us faultless before the presence of his Glory with exceeding great joy. [*To him*] that *vouchsafes* us hearts, and abilities to wait upon, free access unto, a constant intercourse, and familiar acquaintance with *himself*, to esteem and style us his friends and children; to invite us frequently, and entertain us so kindly with these incomparable delightful delicacies of spiritual repast, with an affection as great as our fare is costly: yea, to invite us often at our home, and if we admit, to abide and dwell with us; indulging us the enjoyment of that presence, wherein the life of all joy and happiness consists; and to behold the light of his all-chearing countenance. [*To him*] who giveth freely and *upbraideth no man* with former unkindnesses, and neglects

lects of his love we are heartily ashamed of; who calls us neither very frequently, nor over strictly to account; who exacts of us no impossibility, no difficult burthen, or costly return; being satisfied with the chearful acceptance of his favours, the hearty acknowledgments of his goodness, the sincere performance of *such duties*, to which our own welfare, comfort, advantage, (rightly apprehended) would otherwise abundantly dispose us. [*To him*] whose *Benefits* to acknowledge is the greatest *Benefit* of all: to be enabled to *thank* him who deserves our greatest *thanks*; to be sensible of whose beneficence, to meditate on whose goodness, to admire whose excellencies, to celebrate whose praise is *Heaven* it self, the life of Angels, the quintessence of joy, the supreme pitch of Beatitude. [*To him*] whose benefits are immensely great, innumera- bly many, inexpressibly good and precious, *be Glory, Majesty,*

*and Dominion now and for ever.*

And O thou the blessed Fountain of all mercy, and goodness! Inspire our hearts with thy heavenly Grace; and thereby enable us rightly to apprehend, diligently to consider, faithfully to remember, worthily to esteem, to be thankfully affected with, to render all due acknowledgement, praise, love, and thankful obedience, for *this*, and *all* thy great and manifold favours and benefits conferred upon us. And *blessed be the Lord God of Israel from everlasting to everlasting*, and blessed be his Glorious name for ever; and let the whole Earth be filled with his Glory, and let all the people say Amen.

---

**Going**

## Going Home.

O How great a *Lord* hath my Soul entertained! How glorious a *guest* dost thou now harbour! How pleasant a *Companion*, how faithful a *Friend* hast thou now taken in! How dear a *Husband* dost thou now enjoy! O the inestimable benefits received in these high and holy Mysteries! *what am I, O Lord, or what is in me, that thou shouldest do this great honour and glory unto me?* and reveal me thy heart and love which is secret unto others? he might have prepared *torments*, but behold *priviledges* for me! I am unworthy to touch the threshold of thy house, and thou hast taken me to thy Table; not worthy to stand among thy servants, and thou hast made me sit with my Saviour; not worthy to fall down before thy foot-stool, and thou hast smiled upon, come in to me, and made my heart thy Throne; while others

others eat the bread of violence, and drink the wine of deceit; what am I that I should eat the body, and and drink the blood of thy own Son? I am not worthy to eat the bread of men, and thou hast given me the bread of Angels. What they admire, I have received; whom they adore, I have entertained; their mirror is my meat; Christ and they are *two*, I and my Saviour are *one*; O unspeakable mystery! O incomparable mercy.

This is he who came from *Edom*, with dyed garments from *Bozrah*, whom we have seen glorious in his apparel, travelling in the greatness of his strength; returning in triumph from the slaughter and conquest of all his and our enemies? mighty to save us from our *sins*, that were mighty to condemn. And he hath on his *vesture*, (the title is conspicuous) and on his thigh, (the place of strength) *King of Kings, and Lord of Lords*. Wherefore art thou red  
in

in thy apparel and thy garments like him that treadeth the wine-fat? *I have trodden the winepress of the fierceness and wrath of God*, and of the people there was none with me; I have discomfited my peoples enemies, and trodden them down like Grapes in a wine press: their blood is sprinkled upon my garments, and I have stained all my garments. Oh, I beheld his blood streaming down through the holes in his side! O what a sight, a fire, a flame of love did I see in his blessed *Heart*, and my self pourtrayed upon it? my name among the rest, O with what joy and comfort to my Soul! he hath set me as a Seal upon his heart; love is strong as death, many waters of affliction cannot quench it, nor the floods of trouble or persecution drown it; might all the pleasures, profits, honours of the world be given for it, it would be utterly despised. O how easie find I his yoke! how light his burthen! methinks I could watch  
or

others eat the bread of violence, and drink the wine of deceit; what am I that I should eat the body, and and drink the blood of thy own Son? I am not worthy to eat the bread of men, and thou hast given me the bread of Angels. What they admire, I have received; whom they adore, I have entertained; their mirror is my meat; Christ and they are *two*, I and my Saviour are *one*; O unspeakable mystery! O incomparable mercy.

This is he who came from *Edom*, with dyed garments from *Bozrah*, whom we have seen glorious in his apparel, travelling in the greatness of his strength; returning in triumph from the slaughter and conquest of all his and our enemies? mighty to save us from our *sins*, that were mighty to condemn. And he hath on his *vesture*, (the title is conspicuous) and on his thigh, (the place of strength) *King of Kings, and Lord of Lords*. Wherefore art thou red

in

in thy apparel and thy garments like him that treadeth the wine-fat? *I have trodden the winepress of the fierceness and wrath of God*, and of the people there was none with me; I have discomfited my peoples enemies, and trodden them down like Grapes in a wine press: their blood is sprinkled upon my garments, and I have stained all my garments. Oh, I beheld his blood streaming down through the holes in his side! O what a sight, a fire, a flame of love did I see in his blessed *Heart*, and my self pourtrayed upon it? my name among the rest, O with what joy and comfort to my Soul! he hath set me as a Seal upon his heart; love is strong as death, many waters of affliction cannot quench it, nor the floods of trouble or persecution drown it; might all the pleasures, profits, honours of the world be given for it, it would be utterly despised. O how easie find I his yoke! how light his burthen! methinks I could watch  
or

or pray, do or suffer more believingly, more courageously than ever. *It was the voice of my beloved that knocked, saying, open unto me my Sister, my Love, my Dove, my undefiled: he put in his hands by the holes of the door, and my bowels were moved for him; my Soul failed when he spake, I sought him in every part of the Ordinance, and he was found of me; I called him and he gave me answer: I sate under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his Banner over me was Love. His left hand is under my head and his right hand doth imbrace me. A bundle of myrrh is my beloved unto me, he shall lye all night betwixt my Breasts; he shall be still in my heart by affection and Faith? I will make him my continual joy, comfort and refreshment; and solace my self in him in all estates. O that his name may be graven upon my heart! and his Image remain fair and lively upon my Soul!*

Soul ! O that I may find a kind of unwillingness to admit of any other company : when I come to converse with other things, let me still be looking towards him as my only desire, good, and happiness, let my heart be so filled with him, that other objects may not come near, or make any strong impression on me. Oh that some lively coles of that holy fire kindled at the Ordinances, may be still glowing in my Soul ; that the favour and tincture of it may be never done away. Oh how can any other *pleasure* seem any more pleasant to me ? Can I desire the husks the swine do eat, when there is such bread in my Fathers house ? *no man having drunk old wine, straightway desireth new, for he saith, the old is better.* Sure he hath been little affected, nor had any taste of Gods sweetness, presently to relish worldly things ; to wash off his palate the favour of spiritual with sensual or secular thoughts. Abrupt choppings off from Holy Duties

ties is such a quenching of the spirit, as tends much to hardning the heart: such sudden quenchings of spiritual heat got in an Ordinance, cannot be without much danger to the Soul; motions so quite opposite, are as prejudicial, as unbecoming. Is it fit or seemly to leave the company of our Lord as soon as we have let him in, and divert to other occasions? associate our selves to other persons, now we have newly given him our Faith, and taken him as the Bridegroom of our Souls? and not rather delight in the presence of our new love; and keep our heart from cooling by laying on new fuel; turning the remainder of this day into an *after supper, a second Communion*. In reviewing and being humbled for our coldness, distractions, miscarriages. In blessing God for the liberty and opportunity of a *Sacrament*, and the priviledges thereby conferred upon us; in ruminating on, and retaining the favour of those pleasant things  
we

we have been entertained with: exceedingly gladdened in the sense of that love we have been tasting and celebrating; in the belief of that pardon we have received; in the hopes of that Grace and Glory that hath been assured to us; in considering the obligations we have laid on our selves; In heavenly discourses with our beloved; in expressions of our love and affection towards him, acts of desire after inseparable union with and greater likeness unto him; in vows and promises we will always be faithful and loyal to him; in entertaining him with acts of love and delight, thanks and praise, with the best cheer we are able to make our new, our beloved *guest*: in commending his beauty, praising him for his kindness and favours, extolling his riches, admiring his perfections and graces; talking with him about the affairs of our *Soul*; in opening to him every room in it, leading him into the most private recesses of our heart:

heart : shewing him all the secrets of it, acquainting him with all our wants and weakneses, spreading before him all our desires and fears, hopes and griefs. In praying for help and assistance to be steadfast in his Covenant, interceding with him for all mankind, especially our Fellow Communicants. In telling him again, all we have is his ; in tying a new knot upon the band of the Covenant between us ; craving him pardon for our follies ; desiring him not to be offended at the dark and noisome hole into which we have brought him, and intreating him with all loves that he will not take exception at his poor entertainment ; even charming him to stay and dwell with us, by all the songs of praise and thankfulness we can devise.

Subsequent

## Subsequent Duties after the Sacrament.

**A**Nd now my utmost care and diligence is required to express the power and efficacy of the Ordinance, in living more fruitfully, religiously, watchfully; in making good my vows and promises at the Sacrament. That my heart and life therefore may be suitable to my Sacramental obligations, and may witness the good received in and by it; O my Soul,

*Make a solemn reflection on thy self and entertainment.*] How was my heart and behaviour before God, what welcome did he give me? *Reflection* is necessary after every duty: what good have I got? what warmth of affection? what more love to, desire after, delight and confidence in God? what greater ability and love to discharge duty, to bear affliction, to resist temptation, to walk in Gods ways? so especially after the Sacrament, was my

my heart hard, dull, indisposed? I must then suspect my miscarriage in preparation or performance; and labour to find out, be truly sensible of, greatly bewail, and humble, judge, and condemn my self, and beg pardon for the cause; earnestly importune him that he would now help me by Prayer and Humiliation, to recover the benefit of the Ordinance, that I may by an *after act* do that which I should have done before. Sorrow for, and sense of our senselessness, is one fruit of Christs death we undoubtedly received in the Ordinance. We may not judge of our gain by, and profit in *duty* by our *present feeling*: or that the only evidences of *Communion* and *acceptance with God*, are, *our Souls lifted up and ravished with sensible joys*: our uprightness and sincerity in the performance of our duties, and in our *covenanting* with God, and continuing stedfast therein, may administer most ground of comfort when we reflect upon it: for

for we were then really acceptable to him that looked down upon us, and received from him a seal to the promise of pardon and eternal life, though he did not testifie it by giving in extraordinary joys. He looks not so much at fits of passion, as at the steady bent and tenour of the Soul. Christ requires not so much celebration of his suffering by a present expression of sorrow, as a perpetual effectual remembrance of them: As the brave *Germanicus* lying upon his Death-bed desired his friends, not to prosecute his Funeral with useless tears; but, if they would shew their love to him, to do it by remembering his Will, and executing his Commands. The truest *Communion* with God, is to enjoy the *Communion of his Graces*, whereby we are made conformable to him; we may enjoy the saving influences of his *Spirit*, when we cannot feel his more abundant consolations. Though *this Ordinance* be not at present joyous, yet may afterwards yield the  
the

the peaceable fruits of righteousness to those that are conversant therein. It cannot be well known what *Grace* we have received ( further measures of which are the holy Spirit's accompanying those means, being the great benefit we are apt to expect ) till we come to the exercise of it in duty and against Temptation. But oh, how much cause have I to rejoyce in his love and goodness, to render him hearty thanks ( who might have left me as well as others to my self ) for his quickning and refreshment, for his satisfying me so abundantly with the fatness of his house, and making me drink of the river of his pleasure; especially now I find ( and O that I could more and more ) such *real benefit* received by it ; my soul more deeply broken and humbled under the sense of *sin*, and *that* become more loathsom, hateful, burdensom to me. My heart truly thankful for what I have enjoyed, and sorrowful I have enjoyed no more ; more strongly engaged

gaged and resolved to inward and universal holiness: my faith in Christ more encreased and settled; my love to him more inflamed; my Soul strengthened and emboldned to undergo any thing for him: my spiritual delight and joy in him raised, and lessened to other things: my esteem and valuation of the Ordinance heightned, my Graces in it exercised; my desires after full enjoyment of God and Christ in Glory more enlarged. If he were pleased to kill me, he would not have received a burnt-offering and a meat-offering at my hands; neither would he have shewed me all these things; nor as at this time, have given me to experience such things as these. Oh that I may always retain a thankful sense of all his benefits! Oh how much am I beholden to thee my God? I have been praising of thee, but nothing to what I ought, or what thou deservest. Oh, how can I cease to magnifie thee? for what I am and have, for the use of  
of

of thy creatures, and thy blessing with them; for every crum, much more for Christ, that foundation mercy, that hath all mercies folded up in him, and entailed unto him; that sweetens and sanctifies every mercy: For this Feast on his Body and Blood, for the joys of thy house, and the viands of heaven; for any measure of life and affection, raisedness and comfort, grace and goodness. *Bless the Lord, O my soul, and all that is within me bless his holy name. While I live I will praise thee, I will sing praise unto my God, while I have a being:* and what is here wanting in thy due praise, I will pay hereafter in everlasting Hallelujahs.

*Rest not in the work done*, though done never so well. Beware, lest by spiritual pride, and future negligence thou loose the things thou hast wrought. Had I done all as well as was commanded me, I would say, I am an unprofitable servant, I had done but my duty, but Oh how short

short come I of it? Oh let not the Lord lay to my charge, my want of due preparation; my coldness, and indifferency, distraction and unbelief, my so many failings before and at the Ordinance: that my *heart* was in no better frame; that I took no more pains with it to fit *it* for thy self: that *it* was no more broken for my sins, when the Minister broke the *Bread*: that when I took it, I was so dull, so dead, and did no better reach forth the hand of Faith to lay hold on, and apply Christ and his benefits; so played the hypocrite before thee and my fellow Communicants: that when the *Wine* was poured forth, and I saw how Christ shed his blood for sinners, I scarce dropped a tear for the cause, from a heart sensible of my sins and his love unto my Soul: when I took and drank the Cup, I did not *remember him* as I ought: that my heart was not so seriously intent, and reverent, so deeply affected, suitable to the importance and

L

excellency

excellency of the duty, and the Majesty of him with whom I had to do.

*Spend some time in strengthening and confirming thy holy purposes and resolutions.* ] O that some fruit may be seen of this day till the solemnity return ! that the thoughts and meditations I had there, may be so strongly, so deeply fixed and rooted in the bottom of my heart, that nothing may be able to pluck them up ! that I may be so sensibly possessed with the persuasions that Christ is in, and united to me ! that when a Temptation comes and knocks for entrance, I may readily, naturally say, *I am not he that I was before*, the property of the house is quite changed ; I live, yet not I, but Christ in me ; I was indeed a common Inn to entertain all comers, but now I am become the sole habitation of the *High and Holy One*, he expects to be honourably treated like unto himself, he will have no competitors or unclean thing in his house ;

I cannot arise and open to you. Oh how shall I treat him, who hath taken up his abode with me? *Shall I take the members of Christ, and make them the members of an Harlot?* defile that body wherein he hath chosen to reside? force him out of his habitation by any impurity? offend him by any noysom thoughts, or unfavoury breath out of my mouth? shall those hands that have received the sacred Elements, work deceit? those eyes that have been filled with tears at the Lords Table, be filled with envy? those teeth that have eaten Holy Bread, grind the face of the poor? those lips that have touched the Sacramental Cup, salute an Harlot? the mouth that hath drunk consecrated wine, be full of rotten discourse? shall I be so greedy of the world, as to forget to retire to converse with my Saviour? shall I so perplex my self in business, as to omit to pray, to meditate, to sing praises unto thee? No, I am not at my own dispose, I

have sworn and I will perform, that I will keep thy righteous Judgements ; and often consider how deeply I am obliged to him that hath paid my debt. Oh I can never parallel his love, yet let me shew my self thankful ; I can do nothing *satisfactory*, but let me do something *gratulatory*. He gave himself a Sin-offering for me, let me give my self a thank-offering to him ; offer up my self a living Sacrifice unto my *Redeemer*, who offered up himself a dying Sacrifice for my Redemption.

*Beware of Crucifying Christ afresh. ]*  
 To them that believe he is precious : now I have begun to celebrate the Marriage, O let me never throw off the wedding Garment, stain it by any pollution, or seek after other lovers ; eat his bread and lift up the heel against him ; take the Cup, and betray my interest in him ; after I have received him, cast him out of my heart ; live in that, for which he died. As the *Sacrament* is a memorial of Christ Crucified

Crucified for sin, let it be a remembrance to me of abhorring, crucifying, abstaining from it. Else, I hold on Satans side, seek to keep him on his Throne, do those things which *Christ* is more unwilling I should, then he was to suffer all the indignities and torments the *Jews* inflicted; he was willing to dye by their hands, rather then any inconveniency should fall upon me, then sin and Satan should reign over, and keep possession in me: he was not troubled so much to *dye*, as he was to see me live in sin; for he died that I might cease from sin. And, do I dispute when a temptation is presented, whether *Christ* or *Barabbas* shall be preferred? my lusts denied, or my Lord Crucified? that which would murther my Soul deserve to be spared, or he that suffered to save it? Oh how sad! that he who seems to deifie *Christ* in the *Eucharist*, should vilifie him in his members; that such who pretend to eat and drink Christs Body and Blood at the Church,

L 3

should

should eat the bread of wickedness, and drink the Wine of violence in their own houses: that they should be so devout at the *Sacrament* as if they believed *God* to be in the *Bread*; and in their lives so prophane, as if they believe not *God* to be in *Heaven*.

*Abandon and Crucifie all sin more then ever.*] I have put off my coat of corruption, how shall I put it on? I have washed my feet in the blood of the Lamb, how shall I defile them? the Lord hath spoken peace unto me, let me not return again to folly. Hath he taken off my former burthen, and cast it on the back of his dear Son, and shall I lay more load upon him? hath he loved me and washed me from my sins in his own blood, and shall I with the dog return to the vomit? with the sow that is washed to her wallowing in the mire? shall I take poyson after Physick? make the Table of the Lord contemptible? Hath he been so  
gracious

gracious to me, as to vouchsafe and seal me a pardon of all my sins, and shall I so abuse his goodness, so turn his grace into wantonness, as to run afresh on his score? is not this to account the blood of the Covenant, wherewith I am sanctified, an unholy thing; may I not fear his anger will kindle against me, and that he will no more have mercy on me? Oh let not those *hands* that were reached forth to receive Christ be stretched out to oppression and violence, but be henceforth sacred, and do no deed that may offend thee: nor those *lips* that have touched those holy mysteries, be defiled with the Devils drivel, filthy Communication, but be hallowed from all words that may displease thee. Oh let my *Soul*, which by thy *Sacrament* is made so happy, as to be so near to, be never so wretched, as to think any thing too dear for such a Saviour. Let nothing make me leave my first love, who for love of me left his Father and

Countrey, Heaven and Glory, to espouse me.

*Frequently consider the engagement thou hast hereby laid upon thy self.]*

No space of time can wear it off, to the same strictness *all our days* as *this*, though we had but this one opportunity to receive. The Bonds my Soul is entred into, will never be cancelled. God forgets not his promises, nor my breaches, though I may; the matter is now out of my hands, I cannot revoke this gift of my self to God ( indeed I have given nothing but what was his own before ) after these vows there is no inquiry to be made whether they should be kept. This day I have avouched the Lord to be my God, to walk in his ways and to keep his statutes; and he hath avouched me to be one of his people: I have taken Christ for my Lord and Husband, to live in love and obedience to him, as I hope to be saved by him. Tempt me not therefore from my loyalty and allegiance, the *vows* of

of God are upon me, *sealed at the Sacrament, and recorded in Heaven;* not one of my fellow *Communicants* but are witnesses with, and to God, that they saw me personally, publickly own and renew my *Covenant* with him; for my *Oath sake*, and those that sate with me, *I will not do this evil and sin against God.* Shall I alienate and pollute the heart so solemnly devoted to him? break those bands asunder, and fetch the Sacrifice away from the Altar, tyed with such strong Cords of Oaths and Covenants? must I not expect to bring fire along with it? to provoke God to a severe revenge of the mocks and scorns I put upon him? shall I so horribly prophane his name? and make my self such a forsworn perjured wretch? Is it a light thing to break an Oath made solemnly with God? shall he escape that doth such things? or shall he break the Covenant and be delivered? *As I live*, saith the Lord, *surely my Oath which he hath de-*

*spijed, and my Covenant which he hath broken, even it I will recompence on his own head.* I am sure he will be true to his promises, and shall I fall under his threatnings, by being false to mine? If a good man keep his *Oaths* and *Promises* with men to his own hurt, much more ought he those to God for his own good.

*Walk on in the strength of this spiritual Food, till thou comest to perfection.* ] Oh that I may still drink of the *Spiritual Rock*, find the efficacy, virtue, and benefit of the *Sacrament*, follow and stream after me while I travel in this *Wilderness*! Oh that I may be stronger and stronger in all *Graces*, more active and exacter in all *Spiritual Duties*; *hear* more heedfully, *pray* more fervently, *receive* more believingly, keep the *Sabbath* more exactly, *watch* over my heart and ways more diligently; be more *humble* and *pious* towards God, more *just* and *righteous* to man, more sober and temperate toward my self; that I may walk

walk *worthy* of Christ, of the Covenant, of the Sacrament, Kingdom, Gospel, and Grace of God; of my Birth and Breeding, oh that my present deportment may be answerable to my future preferment; that there may be some proportion between my frequent receiving, and growing in Grace; that I may *shew forth his death till he come*, in respect of its influence on my Soul.

*Delight in Spiritual fellowship with Christs Members.* ] Oh that I may now bury all envy, malice, hatred, uncharitableness; and (as Christ) love my enemies, but especially those that are partakers of the same benefits with me. Oh that that sentence may still run in my mind, *If God so loved us, we ought also to love one another!* Oh that I may shake off all ungodly society, have my heart linked unto, and be a companion of all those that fear the Lord; make the liveliest of them my most *intimates*, and upon all occasions improve their fellowship  
to

to the best advantage. Oh that I may henceforth behave my self as a stone of the same *Building*; as a *branch* of the same *Vine*; as a *servant* of the same *Family*; as a *Member* of the same *Body*; as a *Son* of the same *Father*; Oh Merciful Eternal high Priest, let that *Sacrifice* thou once offeredst on the Cross for the sins of the world, which thou doest now and ever represent in Heaven to thy Father by thy never-ceasing intercession, which this day hath been exhibited *Sacramentally* on thy holy Table, obtain Mercy and Peace, Faith and Love, Truth and Unity, Safety and Establishment, Grace, Glory, and all good things to thy whole Church; and let not the gates of Hell ever prevail against it.

*Cheer up and comfort thy self against all discouragements.* ] Have I worthily received the Lords Supper, whatsoever my miseries are, this cannot but be a reviving cordial, yet my sins are pardoned. How little should

I be dismayed at any inward or outward troubles? let me be fed all my days with the bread and water of affliction, I have another bread and cup to sweeten both; let her not say she is sick, her sins are forgiven. I have received an all-sufficient Saviour; and seek for nothing in, but renounce *my self* having so much in him. How can I any more walk dejectedly, that am interested in the *New Covenant*? which with all its promises and privileges is ratified and confirmed to me? what ever I need is to be had *here*, health and recovery from sickness, a competent maintenance and support, peace and deliverance from our enemies, content and patience, liberty and joy, sanctified riches, or a chearful poverty, and whatsoever is a blessing is purchased for and secured to us. And Oh that *this* in all my troubles, difficulties, addresses to God, may quiet me, and strengthen my Faith to apprehend him as in *Covenant* with me, that hath engaged himself

himself to be *with me* in all estates and conditions, and to order all things for my advantage: I have resigned up my self to him, let him do with me what seemeth him good. He cannot deny himself; all his *words are oaths* for their certainty, and all his *promises* the *Sure mercies of David*. This *Sacrament* is that to my particular person which it is in it self, and by design to all the world: If I receive worthily, I shall receive any of those blessings according as God shall chuse for me, which shall be not only with more *wisdom*, but more *affection* then I can for my self. Let me but be void of all *care*, but only to preserve my Fathers Love, and I cannot want. He whom Almighty Wisdom and Goodness, takes a Fatherly care of, engages to feed, cannot but have enough. All things are yours and you are Christ's, and Christ is God's. Nothing is excluded where he is included.

*Keep up earnest longings after this, and the eternal Supper of the Lamb. ]*

Oh

Oh when will the opportunity return? when shall I come again and appear before God? when shall I see his power and his glory, taste his love and goodness as I have in the *Sacrament*? O that I may still be feasting my soul on those heavenly Dainties, those spiritual Viands, those satisfying pleasures at his Table! I think the time long to that day of gladness and rejoicing. The King of Glory hath now espoused me to himself by *Proxy*, by his Embassador; the day is hastening when the Marriage shall be publickly, triumphantly solemnized and compleated. Mount up (my Soul) and ever stand wishly looking for his appearance, never slack thy watch, nor let thy expectation cool, till he take thee to himself, where we shall be gathered together where the body is, and his Glory presented without an umbrage; where he shall lay aside his *veil*, and his *amiable countenance* be chequered with no intermingled frowns, intervening clouds,

clouds, or obscure mediums; where *mysteries* shall be turned into *revelations*, the *translation* into the *original*, *commemoration* into *vision*, *espousal* into *mutual fruition* and *embraces*, *sighs* and *tears* into *nuptial songs* and *festivities*, transient glances into the direct beams of the ever radiant Sun of Righteousness, a moments work into an eternity of Rest; where is satiety without nauseating; *perfect happiness* without care or incumbrance, envy or successor, alteration or end; for every chain a ray of light, every tear a pearl, every prison a Palace, every loss the purchase of a Kingdom, every affront in Gods service an eternal honour, every hour of sorrow a thousand years of comfort, multiplied with a never ceasing Numeration. Where *Job*, that sate on the Dung-hil, sits among the Angels; *Lazarus*, that lay among the Dogs, is lodged in *Abrahams* bosom; the Saints heretofore among the *pots*, walk in *white*: where are *riches* and *pleasures* true  
and

and real, adequate and suitable, solid and satisfying, lasting and durable: where I shall see thee, ( O infinite Sweetness and Delight ) without a *Veil*, and live upon thee without a *Figure*: where I shall have not a *Sacramental*, but a *Beatifical Communion*; not wear thy *ring*, but see thy *face*; not *remember*, but *behold* thee; not in *Faith*, but clear and full *Fruition*.

*Come Love! Come Lord! and that long day  
For which I languish, come away.  
When this dry Soul those Eyes shall see,  
And drink the unseal'd source of thee,  
When Glory's Sun Faith's shade shall chase,  
Then for thy Veil give me thy Face,*

---

A N  
**APPENDIX**  
 T O T H E

**Devout Communicant.**

**CONTAINING**

More particular Directions and Meditations for the time of Receiving, with a Prayer before and after.

---

**A Prayer at home before the Sacrament.**

**E**ternally Blessed, and infinitely Glorious Lord God! *Thou* art greatly to be feared in the Assembly of thy Saints, and to be had in reverence of all that draw nigh unto thee. Look down from Heaven

ven the habitation of thy Holiness  
 and Glory, in much mercy, pity,  
 and tender compassion upon *me*, a  
 vile, sinful, despicable *Creature*, pro-  
 strate at thy *Footstool*; unworthy to  
 look up unto thy *Throne*, or to re-  
 ceive any thing at thy hands, but thy  
 wrath and severe displeasure. I am  
 less then the least of all thy *Mercies*,  
 and liable to the severest of thy *Judg-*  
*ments*, by reason of the pollution  
 and sinfulness of my Nature, Heart and  
 Life. I am of the degenerate Poste-  
 rity of fallen *Adam*; and have all  
 the powers, faculties, and members of  
 my Soul and Body defiled with sin.  
 I have *sinned* in every Age, in every  
 Relation, in every Condition, in e-  
 very Imployment of my life. I have  
 distrusted thy Word, disregarded  
 thy Calls, slighted thy Judgements,  
 abused thy Mercies, turned thy Grace  
 into wantonness, rejected the tenders  
 of thy Love, *resisted* the motions of  
 thy Holy Spirit, the checks of my  
 own Conscience, and *followed* the  
*motions*

*motions* of my own evil heart ; I have dishonoured thy Name , prophaned thy Sabbaths , polluted thy Ordinances , been unthankful for thy Benefits , impatient under Afflictions , unfaithful to my promises ; mis-spent my time , neglected my duty , walked unanswerable to those multiplied obligations laid upon me ; broken all thy holy Commandments , by many and great transgressions made and judged my self unworthy

\* Here mention  
your particular  
failings.

of everlasting life ; \* so that nothing might remain unto me , but a fearful looking for of judgment and fiery indignation to devour me.

But thou delightest in *mercy* and not in the *death of a sinner* ; art not willing any should perish , but that all should come to repentance. Oh take not counsel of thy *just indignation* , but of thy *native goodness* , thy *satisfied Justice*. Wilt thou destroy *him* that presents *himself* to be *punished* , and *thy Son* to have *satisfied* ?  
that

that desires not to live, unless it be by the benefit of *thy mercy*, and *his sufferings*? Wilt *thou* not spare me for thy Son, who *sparedst not* thy Son for me? Is there not enough in *his Merits* and *Sacrifice*, to expiate all my sins, and to justify my person in thy sight? Oh suffer not thy self to be deprived of the glory of my forgiveness and *salvation*, as well as of my *creation* and *redemption*. Save me whom thou hast hitherto *spared*, and forgive me *eternal death*, which I have so often merited by my great *offences*. Bury *them* all in the bottomless Ocean of thy own Mercy and forgetfulness, and my Saviours Blood; lay them upon him who is able to bear them, and cloath me with his *righteousness* that is able to cover me.

Oh free me from the guilt, and stain, the power and penalty, the reign, and dominion of *sin*, that nothing may *separate* me from thy *love*, nor from the sensible discoveries of it at *thy Table*. That I may be a *meet* and

and worthy *Receiver*, accept me into thy favour; let thy *mercy* pardon my sins, thy *grace* sanctifie my Soul, thy *goodness* supply my wants, thy *merits* enrich my poverty, thy *precious blood* wash away all my spots, thy *Holy Spirit* prepare, and direct, and assist me. Take away my filthy garments, my spiritual filthiness, and cloath me with the best *Robe*, *the Lord our Righteousness*. Oh, think me *worthy* for his sake, and make me *worthy* for thy mercies sake. Deal not with me according to my *deserts*, but thy *great goodness* and my *great necessity*. Let me so remember my *sins*, that thou mayest forget them: set them so before *my face*, that thou mayest cast them behind *thy back*. Give me such a lively stedfast *Faith* in Christ for *forgiveness*, that thou mayest seal it up unto my soul. Let me *love* him, and all his members, with a pure heart, fervently, at thy holy *Communion*, and ever after  
without

without dissimulation. So enlarge my Soul with *spiritual affections* and *desires*, that it may even break for the longings it hath unto that Ordinance, and unto thy Testimonies at all times. Remove far from me all blindness of mind, hardness of heart, unrelenting affections, deadness, and indisposedness, earthliness, and distraction, irreverence, unbecoming apprehensions, whatsoever may hinder the blessing and efficacy of that soul-nourishing refreshing Ordinance, thy gracious presence, my eternal salvation. Create in me an understanding, heavenly, clean *heart*, O God; and renew an humble, contrite, right spirit within me; prepared for thee. Oh be not as a stranger unto me; hide not thy self from me; lift up the light of thy countenance upon me. Let me feel the comfortable breathings of thy Holy Spirit in my Soul at thy Ordinance; sanctifie it to me, and me to receive it acceptably, with due preparation  
and

and apprehensions, reverence, and humility, repentance, and faith, love, and charity, joy, and thankfulness, a deep sense of thy inexpressible love, and my own unworthiness.

And Oh that *all of us*, who this day approach thy Table, may so *eat his flesh* which he hath given for the life of the World, that we may live for ever; and so *drink his blood*, that it may be to us for remission of sins. *Meet* us not in our selves, in thy justice, as a consuming fire; but a reconciled Father, in thy righteous and beloved *Son*, whom thou gavest, who gave himself for us when we were thy enemies. Let us depart thence more under the power of thy love and grace, and under greater resolutions and abilities to do thee faithful service all our days, through *Jesus Christ*, our Sacrifice and Redemption, Hope and Confidence, Surety and Advocate, the Food and Health, the Life and Salvation, of our Souls; who hath taught us when we pray to say, *Our Father, &c.*

*As*

*As soon as ever the Sermon is ended  
look towards the Lords Table, and  
say within your selves,*

**T**His Sacrament I am going to, is  
a standing Memorial of my Sa-  
viour's Passion, wherein he once offe-  
red up himself to God, and a Sign  
of that nourishing and strengthening  
Grace, which he now offers to me  
under the notion of *Food*. It is the  
true means and instrument of convey-  
ing on me those blessings, and signi-  
fies that which by its proper Institu-  
tion it represents. Oh that I may di-  
stinctly apprehend, rightly use, duly  
apply it, as to my own Soul.

In the making and ordering of  
*those Elements*, see, consider (O my  
Soul) the heavy Blows, and Bruises,  
the Pressures, Piercings, Pains, and  
Sufferings of thy Saviour, from his  
Father and wicked men. The ma-  
lice and violence of his Murderers,  
Crucified Him as a Malefactor; and

M

the

the fiery wrath of God made him a *Burnt Sacrifice*; and under both these sufferings He is become to me *Meat indeed, and drink indeed*; the stay and support, the comfort, refreshment, and life of my *Soul*, nourishing and preserving it to eternal life.

That *Bread* and *Wine* could never sustain and nourish me, if the *one* had not fallen into the Earth, under the Sickle, the Flail, the Mill-stone, and the Fire; the other under the Hook, and the Press of the Husbandman; nothing less than the Cross, the Wounds, the Death of my Lord, my God of his dearest Son made me a Saviour; and by *this Sacrament* assures me I shall be kept up and fed with a supply of all necessary Blessings, as certainly as he gives me to taste *that Bread and Wine*, the ordinary means for preserving my life and strength.

Whilst *we condemned Creatures* were passing on to our *Execution*, the Son of God looked upon us, and took *our Condemnation* upon *Himself*; and  
under

At the time of Receiving. 243

under *it* died in our stead: Thus, by the death and satisfaction of this Sacrifice, *Justice* gave way to my Release; God the *Father* forgave my Sin, and God the *Son* procured my Life.

*Then fall upon your knees with all imaginable Reverence, and say,*

**L** Et the words of my mouth, and the meditations of my heart, be acceptable in thy sight, Oh Lord my strength and my Redeemer.

Most gracious God, who of thy great goodness, hast ordained *this Ordinance* for a continual Remembrance of that ever prevailing *Sacrifice*, which thy infinite Wisdom and Love hast appointed, and accepted upon the Cross, for us vile, helpless, wretched Sinners; make us truly sensible of all *our* offences against thee, and of his Love and Sufferings for us; and accept us in Him to the Praise of thy Grace. Rebuke all un-

244 At the time of Receiving.

seasonable thoughts, and imaginati-  
ons; stir up, and act in us, every  
grace of thy Holy Spirit; and graci-  
ously entertain us, and grant we may  
*now* so behave our selves, that we may  
not provoke, but glorifie *thee*; be  
savingly partakers of the *Redemption*  
we now commemorate, and be found  
and kept in the number of thy *Re-  
deemed Ones* for ever.

**B**lessed Lord, who revivest by  
this sacred Banquet the *memory*  
of thy inexpressible Love, and of my  
Saviour's Sufferings, inable me by  
Faith so to apply his *Passion*, that  
healing strength, and saving vertue,  
may proceed from it; the strength  
and sweet odour of whose *Obligation*  
is as fragrant, as savingly efficacious,  
as when first offered up unto thee.  
Inlighten my Understanding, prepare  
my Heart: Help, Oh help me,  
that I may now abate nothing of  
those affections that are due unto  
Thee, and my ever blessed Redeem-  
mer. And let me obtain the fruits  
and

and Benefits of his Death and Passion; even the remission of all my sins, and the fulness of all thy Graces. O bless me and thine own institution unto me; and grant that I may not increase my guilt, by abusing of what thou offerest me, but may receive a blessing from Thee.

**H**Oly, Righteous Father, who seest nothing in me that is truly mine, but dust and ashes; and which is worse, sinful flesh, polluted Blood; O look upon some few resemblances of thine Image, some raies and beams of thy Spirit, some small beginnings of thy Grace which are from thee in me; and supply the defects with thy Mercy, Merits, and Sacrifice of thy Son. *Turn thine Eyes,* O merciful Father, to *his Satisfaction* and *Intercession*, who now sits at thy right Hand; to the *Seals of thy Covenant*, which lye before thee upon *thy Table*; and to all the *wants* and *distresses* which thou seest in my Soul;

M. 3. and

246      At the time of Receiving.

and take this opportunity of glorifying thy Mercy, thy Son, and thy Grace, towards me and upon me.

**B**lessed Jesus, so dispose me by thy Grace, and Holy Spirit, to feed spiritually, and really upon *that Sacrifice* which thou offeredst *without the Gate*, and which this Sacrament sets before me here in thy *Court*, that I may be admitted into that *holy place* which thy Sacrifice hath opened, and this Sacrament invites me to. And help me so to drink of this fruit of the Vine, that I may drink it new in my Fathers Kingdom, where I shall be delighted and refreshed, and converse with thee, without these typical shadows and adumbrations.

When

*When the Minister is confessing sin, and praying for the efficacy of the Ordinance, let your Heart concur with him, and put in your particular failings with their aggravations, and the mercies you in special need, which he omits. Prostrate your Souls in the sense of your own vileness, and necessities; joyn with all earnestness in his confessions and Petitions as one that knows the evil of sin, and the need, and worth of the Blessings he requests.*

*And let the solemn consecration of the Bread and Wine, mind thee how thy thy Saviour was consecrated and set apart for thy Salvation; And say,*

**H**OW wonderful is thy wisdom and Love, Oh God, in our Recovery and Redemption? How justly mightest thou have dealt with us, as with the fallen Angels, and left us to perish without a Remedy? How strangely dost thou glorifie

rifie thy *Mercy* over those *Sins*, that gave thee the advantage and occasion to glorifie thy *Justice*? Even thou our God; whom we have offended and provoked eternally to ruine us, hast, out of thine own Treasure, satisfied thine own Justice; and given us a Saviour, by such a Miracle of Wisdom, Love and Condescension, as Men and Angels shall never be able fully to comprehend. So didst thou love the sinful World, as to give thy only begotten Son, that whosoever believes in him should not perish, but have everlasting life.

---

When

*When you see the breaking of the Bread, and pouring out of the Wine, say,*

**O** Hateful Sin! Oh wonderful Love! Oh dreadful Justice! Oh precious Sacrifice! Oh merciful Saviour! How gracious Lord hast thou been to sinners? How severe unto thy Son? How cruel have we been unto thee and our selves? How small a matter hath tempted me to *that*, which cost so dear before it was forgiven.

**I** Cannot but here observe something very like the Sacrifice and Passion of my Dear Redeemer. *Thus* the Bread of life was broken; *Thus* the Lamb of God was slain; *Thus* his precious Blood was shed; *Thus* his Father gave him once to die, and gives still the vertue of his Death to bless and save every one that comes unfeignedly to Him.

M. 5.

*While*

*While the Minister and others are Receiving before you, say,*

**W**Ho can sufficiently admire and adore Thee, most gracious God, for reconciling *us* unto thyself? Vile sinners, the Off-spring of sinful Parents, thou treatest as familiar Friends, as dear Children. Thou mightest have brought *us* together hither for a *Sacrifice to Thy Justice*, and behold *one* of thine own making for *us*, the *Son of thy Love*. We are unworthy of the least crum of our daily Bread, unworthy to tread upon thy Earth, to breath in thy Air, to lift up our Eyes to Heaven, and Thou givest us Bread from Heaven, liberty to tread thy Courts; thy Spirit to breath in our *Hearts*, leave to breath out our Requests unto Thee, O compassionate Father. And now since Love will choose such unworthy Guests, and Mercy be honoured upon

At the time of Receiving. 251

upon such Sin and Misery, let that Mercy that invites us, make us acceptable, and graciously entertain us.

**O** *Author of my Salvation, and of these Mysteries* that express it; *Object, and Truth* of what I am now going to receive: Thou art as able to perfect me with thy Blessings out of thy Throne, as thou wert to redeem me by thy Sacrifice on thy Cross. O perform in me by thy Sufferings, what thou doest exhibit and present. By this thy Body broken, give also nourishment and maintenance unto eternal life. Look upon a poor Sinner at thy Table, as Thou didst on him that hung by Thy Cross, and remember me now Thou art in Thy Kingdom.

**I** Am unworthy of the crumbs that fall from thy Table, of the common Mercies of Food and Rayment, much less, that thou shouldst come  
and

252 At the time of Receiving.

and sup and dwell with me: but seeing it is thy good pleasure to vouchsafe me this favour, cleanse me from all my sins, that I may entertain thee in a pure and sanctified heart. Make this unclean habitation, that is so unfit to receive thee, a Temple for thy Self to dwell in. Strengthen my Faith, assist me by thy Grace and Spirit; that I may fully rely upon thee, apply thy sufferings unto me, worthily receive thee.

**O** Thou that art the Bread of Life, that camest down from Heaven, and givest Life unto the World: Inable me while I am feeding upon these Elements, which represent unto me that universal compleat Sacrifice propitiatory for the sins of Mankind; by Faith to feast upon, lay hold on, apply, and rejoyce in the satisfaction made by my Redeemers Passion, untill I find my Soul nourished with Joy, Peace, and Comfort which it draws from thence.

Convey

Convey unto my Soul all the saving Benefits of that great Expiation. Let me with thy precious Body and Blood receive such portions of thy holy Spirit as may mortifie my worldly affections and corruptions, revive my dead heart, comfort my dejected mind, turn my knowledg into practice, and make that practice sweet and easie unto me.

---

When the Minister gives you the Bread, think you hear Christ say to you in particular.

[ Take, eat, this is my Body, which is broken for thee, this do in remembrance of me. ]

**M**Y Lord and my God! didst thou offer up thy self for me, despicable, forlorn, wretched Sinner,  
as

254 At the time of Receiuing.

as well as for any other? and dost thou now give thy self unto me, and bid me *remember Thee*, the redeemer of my Soul, the Author, the Object, and Truth of this Sacrament? I thankfully accept this pledge of my Redemption, I humbly receive thee, with a troubled heart that I can no better receive thee, entertain thee, love thee, remember thee, serve thee, express my gratitude towards thee, and that I have so often offended Thee.

Now I know that thou lovest me, seeing *thou hast not withheld thy Son, thine only Son from me*. By his merits and bloody Sacrifice, I hope to be received into the Communion of his sufferings here, and hereafter into the Communion of his Glory.

**B**Ehold what manner of love is this, that God should undergo the suspicions, the censures, the contempts, the scorn, the derisions, the despite, the detestation of vile man!  
suffer

suffer himself to be dealt with as a wretched slave, a vile miscreant! that we might be exempted, not only from the Torment but Ignominy we had merited! That together with our life, our safety, our liberty, we might recover that honour we had forfeited and imbezeled! Be made a curse for us, that we might be redeemed from the curse of the Law, be freed from the exemplary punishment due to our transgression of it! How stupendious is that goodness? What obligation doth it lay upon us? That he should lay down his life, pour forth his Blood; should be aspersed with the worst crimes, cloathed with the foulest shame; should be executed on a Cross, as a cursed Malefactor, for *us, who were enemies to him*, not commendable for any goodness in us, but Traiterous Rebels against him! who deserved nothing from him, but demerited so much against him! when he saw so plainly, and felt so thoroughly the horrible blindness, the folly, the

256 At the time of Receiving.

Infidelity, the Imbecillity, the Ingratitude, the Incorrigibility, the strange Perverseness, the perfidious Malice and Cruelty of Mankind; all these surrounding, invading, discharging themselves upon him; what imagination can devise any expression of love, kindness, and friendship like this? That he should leave the highest happiness, lay aside the Majesty and felicity of God, for the infamies, and dolours of a Cross: Expose himself to the greatest hazards, endure the forest pains; and most disgraceful ignominies, prostitute his life, and in most hideous manner loose it for *us*, that he might rescue us from the greatest misery, and institute and purchase for us Heaven and Glory.

**S**Eeing this lively representation gives me so fresh a remembrance of the love and merit of my Redeemers passion, I close with him as the only foundation of all my hope, as the compleat satisfaction for all my sins.

sins. O! that I may no more depretiate the worth, or disparage the efficacy of his sufferings by dispairing of mercy, or disputing of his love. How can I doubt of *thy power* to save me, who hast born the sins of the whole world? or question thy willingness, who of thine own accord callest all unto thee? or suspect thy sincerity who art truth it self, and always in earnest with poor sinners? my guilt makes me ready to flye from thee, but, thy melting voice, thy compassionate nature, the matchless instances of thy love, incourage me to come to thee.

**O** What higher kindness could God expresse? What lower condescension could he vouchsafe? By what pledge could he more clearly, more surely testifie his willingness and delight to do us good, than by thus ordering *his own Son*, dear to him as himself, to undergo such miseries for us? Such a punishment hath been inflicted on him to expiate our sins,

258      At the time of Receiving.

sins, which might content the most  
 rigorous severity. Such a price laid  
 down to redeem us from the Curse,  
 as is abundantly sufficient to discharge  
 it. Such a Sacrifice offered, which  
 God hath avowed for most available  
 and acceptable to him. *Who is he  
 that condemneth, seeing it is Christ  
 that Dyed?*

**O** How low was our fall, when  
 nothing less raised us then such  
 a depression of Gods only Son? How  
 great that impotency which needed  
 such a succour to relieve it? How a-  
 bominable must sin be, which was not  
 expiated without so costly a Sacri-  
 fice? How deplorable that misery,  
 which was not removed without com-  
 mutation of so strange a suffering?  
 How desperate our condition, which  
 brought down from Heaven the Al-  
 mighty Physician to cure us by so costly  
 a medicin as his own Blood? How for-  
 lorn our estate, which extorted from  
 the most gracious God, a displeasure  
 needing

At the time of Receiving. 259

needing such a reconciliation? And imposed on the most glorious Son of God a necessity to undergo such a punishment in our behalf? Surely, had our guilt been slight, had our Case been tolerable, had our recovery been easie, the Divine wisdom would have chose a cheaper, less precious Remedy. The Lord of Glory would not have so emptied and abased himself, made himself of no Reputation, endured such pains and ignominies, been so dealt with for our sake, to rescue and ransom us from a dreadful execution.

**T***His is the Sacrifice, the Righteousness* in which I trust, and by which I am justified and saved from the Curse of thy violated Law. As thou hast accepted it Oh Father, for the World upon the Cross, behold it still, on the behalf of sinners; and hear his Blood that cries unto thee for mercy to the miserable; and for

260 At the time of Receiving.

for his sake pardon us, and accept us as thy reconciled Children.

This was my doing : It was I, and such other sinners, that deserved to bear the punishment, who were guilty of the sin. And can a *Murderer of Christ* be a small offender ? shall I ever have a dull, a lifeless apprehension of thy Love, or a favourable thought of sin more ? O that I may sufficiently detest and never more commit those offences that delivered my Redeemer to death, that pierced my Saviours Hands and Side, that Crowned his Head with Thorns, and filled his Soul with Grief. Did bring such tortures, disgraces, infamy upon my Blessed Redeemer in our room, in lieu of the confusion due unto us.

**O** Thou, who in thine anger revenged our *Sins* upon thy Son, in thy mercy correct and destroy them also in me. And bestow upon me such a measure of thy Spirit, through which he offered himself without

At the time of Receiving. 261

without spot unto thee, as may sanctifie for ever the Body and Soul which now I offer up unto Thee, and help me to discharge the Service I promise unto thee. Let not so excellent a price be paid in vain as to my Soul; so glorious an offering wants its due effects upon me.

**O** Blessed Lord Jesus, who hast ordained this mystery for a communion of thy Body, for a means of advancement and proficiency in holiness, and for an infallible Pledge of eternal Salvation, which thou hast purchased by thy Sufferings, and preparest thy people for by thy Grace; make this Ordinance of a *true sign*, an *effectual means* of the same, that it may be efficacious to settle me in the Communion of thy Sufferings, which it sheweth forth, to feed me with that living Bread which it *presents*, and to sanctifie me for that eternal happiness which it *promises and secures*.

Take

*Take the Cup from the Minister; as  
from Christ, saying to you,*

*[ This is my Blood of the New Testa-  
ment, which is shed for thee, for  
the remission of thy Sins. ]*

**O** The depth of the Riches both  
of the Wisdom and Knowledge  
of God! How unsearchable is his Good-  
ness, and his Love past finding out!  
How hast thou surpassed all humane  
apprehensions? What a matchless gift  
is this, and unto what unworthy sin-  
ners? Will God stoop so low to  
Man? And come so near him? And  
thus reconcile his provoking Ene-  
my? Will he freely pardon all I have  
done? and take me into his Family  
and Love? and feed me with the  
Flesh and Blood of his Son? Such a  
guilty Soul might expect the destroy-  
ing Angel; that thou wouldst have  
charged

charged upon me all my Sin and Folly. But while I condemned my self, Thou hast justified me, and given me the Seal of my pardon, in the Blood of thy gracious Covenant; and surprized me with the surest Tokens and Pledges, the sweetest embracements of thy Love.

**O** The unmerited, the distinguishing goodness of the great and holy God of Heaven and Earth! in making me a reasonable Creature, his Servant, his Son; in providing so plentifully for my Body and my Soul; temporal and spiritual Bread to eat, and Rayment to put on; In giving me a heart in any measure to discharge my Duty unto thee, whilst others are neglecting thee, or expressing their enmity against thee. Innumerable are thy Creatures, that cannot take notice of thy Benefits. Yea how great a part of *Mankind*, made at first after thine Image, live and die in darkness, and perish for want of Vision?

sion? That cannot or will not enjoy *these* happy opportunities? are unavoidably kept from them, or wilfully sinfully separate and exclude themselves? how few of those that draw near to thee, sincerely wait upon thee, faithfully serve thee, are graciously accepted by thee. With what an unvaluable price hast thou redeemed a worthless sinner, that deserved thy everlasting Vengeance? with how precious a Feast entertainest Thou me, that deserves to be cast out with the workers of iniquity into the ever-flaming pit; in that I have been so careless of serving Thee, so wilfully offended thee, so often preferred things displeasing unto thee before thee; and provoked thee to call back thy goodness and mercy from me?

**H**ow dearly hast thou purchased my Love? How strangely hast thou deserved and sought it? Oh what shall I say unto thee?  
or

At the time of Receiving. 265

or do or suffer for thee? which way shall I express my gratitude towards thee? Oh, what an addition an answerable heart would be to thy Love, and Mercy, and invitation? Make, O make such deep and lasting impressions upon my soul of thy care and kindness, and condescension towards me, that I may always affectionately remember thee, faithfully serve thee, never offend thee, eternally enjoy thee.

**O** That I could love thee as much as I should, as I would, as I shall love thee, when I shall do nothing else but praise thee, and serve thee, and love thee, without ever offending thee, or doubting of thy Love unto me. In the mean time, O that it may be the delight of my Soul to think of thee and thy loving kindness, to reverence and worship thee, to pray unto thee, and praise thee; to wait upon thee in thine Ordinances,

N

266 At the time of Receiving.

ces, at thy Table, to be ordered and guided by thee.

**I** Offer up unto thee my Soul and Body, all I am and have, to be ruled and disposed of by thee. Oh that I may be full of zeal to follow thee, and rejoyce in being loved of thee, and humbly confide in thee, and absolutely resign my self unto thee, and be filled with constant devotion towards thee, and earnest breathings after thee

**O** Father of everlasting compassion, forsake not in this wilderness a feeble *Israelite*, whom thou hast brought thus far out of *Egypt*: and let not the Soul thou hast blessed with some desires, and helped thus far with some tendency towards eternal happiness, ever faint or fall from the right way. Let not mine infirmities deprive me of the benefit and comfort of this Ordinance, of the happy effects of my Redeemers passion, pardon

At the time of Receiving. 267

don and peace, grace and relief, courage and strength, support and protection in the whole course of my life, and eternal happiness in that which is to come.

**O** Son of God, and life of those that believe; quench not, but cherish and inflame the smoking Flax; break not, but support and strengthen the bruised Reed. Feed with thy Divine Influences this tender Branch, this weak member of thine, which without thee cannot but wither, cannot but die, cannot but perish. Despise not the slender beginnings of Grace in me, but carry it on with power, untill thou hast made me meet for the inheritance of the Saints in Life.

**O** Blessed Spirit of all Grace, cleanse me from all my Sins; keep and set forward in me, notwithstanding all my infirmities, thine own work, and carry it on unto Perfection.

268      **At the time of Receiuing.**

on. Seal up unto me the Covenant of Pardon, which is sealed and delivered to me in this Ordinance.

**F**ill our hearts (most gracious God) with love and kindness towards one another; Let there be no strife or differences between *us* or *any* of *thy* people, for *we* are *Brethren*. Supply all the necessities of our Souls and Bodies: provide for us, as thou knowest best for us. Let us be still fully satisfied and delighted under all thy dispensations towards us; and let all be in love and mercy unto us. Mortifie all our inordinate affections and desires: Draw thine Image more and more lively upon our Souls. Let our chiefest pleasure consist in serving and pleasing of thee. Let nothing disturb or displease us, but thy dishonour.

Send thy Gospel where it is not preached; make it very successfull where it is: Let all who enjoy it, walk worthy of it, and let them be  
taken

At the time of Receiving. 269

taken care of, preserved, and defended by thee.

Forgive unto us whatever thou hast seen amiss in us: what is ours, graciously pardon; what is thine own, graciously accept. Bless this Ordinance thou hast ordained for thy Church; accompany it with the influences of that Spirit, which thou hast promised to pour upon all Flesh; that thereby the World, thy Church, our Souls and Bodies may glorifie thee, now and ever, Father, Son and Holy Ghost. *Amen.*

---

## A Thanksgiving and Prayer at home after the Sacrament.

**I** Adore and magnifie thee (most gracious God and merciful Father) for what thou art in thy self, and unto all thy Creatures; for thy infinite *Wisdom, Power, and Goodness*; and for any discoveries of the same in and by thy *Word and Works*; that thou hast so wonderfully *made*, so plentifully *provided for every Creature*; especially *Man*, their Lord, thy Image and Glory. But how can we sufficiently admire thy inexpressible condescension and Love, in taking notice of us, (except to punish us) in becoming so nigh unto us when we lay in our blood, and had made our selves worse then the Beasts that perish? And dost thou open thine eye upon *such an one*? and bringest me into fellowship with thee? Is it pleasing to thee to look upon a-bominable filthy Man? or gain unto thee

thee to serve me ? to give thy self to  
and for me ? to purchase such a clod  
of Earth and Sin with thy own Blood ?  
Oh ! when I consider the *Rock* whence  
I was hewen, and *that* on which thou  
hast set me ; from what I was fallen,  
and to what thou hast exalted me ;  
where I had been, and where I shall  
be ; I am amazed at thy Love, I am  
confounded at my ingratitude ! What  
shall I return unto *thee* ( that hum-  
blest thy self to behold the things  
that are in Heaven and Earth ) for  
the innumerable instances of thy pe-  
culiar care and special love ; for chu-  
sing me out of the *World*, that I  
might not be condemned with *it* ; for  
making a Child of Wrath the Ob-  
ject of thy Love ; for *opening* to me  
a *door of Mercy*, whilst I was shutting  
it against my self ; thinking towards  
me thoughts of peace, whilst mine  
were only evil, and enmity against  
thee ; for so many occasions and op-  
portunities of praising thee, and that  
I have not sinned away all into an in-  
capacity

capacity of praising thee, for striking a Conjugal Covenant with me, whose Person is ugliness and deformity, whose Parentage base and beggarly, whose portion nothing but Diseases and Miserie; for feeding me this day with thy Word and Sacrament, with thy own Flesh and Blood, who mightest long ago have shook off the hand of thy Providence such a Viper as I into fire unquenchable, and made me there sadly experience what it is to abuse Grace by the loss of Glory; for any heart, endeavours, or assistance, any signs of thy acceptance, any liveliness of affection in commemorating the All-sufficient Sacrifice of my ever-prevailing Mediator, instead of being made a Sacrifice to thy Justice for ever and ever: that I have been pledging thee in a Cup of Love, while others drink the Dregs of thy Wrath; in any measure discharging my duty, whilst others are suffering the insupportable punishment of their neglects: that thou  
hast

hast assured me of forgiveness, and all other benefits purchased by thy Passion, while so many Millions are sealed up under wrath, in the Prison of thy Fury : Not unto me (O Lord) not unto me, but unto thy Name be the praise. Oh my God, to these and all thy mercies, deny not this, a thankful heart for all thy mercies ; and grace to make them incentives to more chearful and sincere Obedience. Mind me always of, and enable me faithfully to perform the *Vows* and *Promises* now upon me ; confirm and strengthen *them* ; that *they* may stand as fast as thy everlasting Covenant. Let me not falsifie with thee, or depart from thee, or defile that place thou hast chosen for thy *Temple* ; but dedicate it wholly to thee. Let the fruit of the *Ordinance* be found to the praise of thy Grace, the support and encouragement, comfort and advantage of my own Soul. Let me always remember thee, and my duty unto thee : let nothing separate me from the love of thee ; let me rather die

## 274 A Thanksgiving after,

die then deny or dishonour thee. Make me sensible how much my Saviour loved me, by his ardent desire to be an offering for me, and remembered by me. Let me not spare *my darling sins* for *thy sake*, who sparedst not thy beloved Son for mine. Let me always look upon that with horror and hatred, which procured to him so much ignominy and torment. Let not those Lusts please and delight my Phantasie, which were nails and thorns in his hands and side. Seeing I now *profess to abide in him*, enable me to *walk even as he walked*, in lowliness, and humility, meekness, and patience, contempt of the World, Heavenliness, and Zeal for thy Glory; Temperance, and Moderation, tenderness, and compassion, love, and charity, innocency, and usefulness, obedience, resignation, and submission to thee. Measure not my services by the exactness of my performances, but sincerity of my desires. Charge not upon me, my unpreparedness for, unaffectedness, wanderings,

wanderings, unbelief, at that solemn Ordinance, this days iniquity of my holy things, but *upon our great high Priest*, who offered up himself to bear our sins.

And Oh that we who have now been *celebrating his Love and Passion*, may with all thy people *love one another as he hath loved us*; have strength to resist, and overcome; constancy to suffer and persevere; may breath earnestly after thee, be pardoned and accepted, supplied, owned, blessed by thee, keep close unto thee, and reign with thee to all eternity, through our ever blessed Redeemer, who was delivered for our Offences, and raised again for our Justification; in whose holy Name and words I further pray unto thee, saying, *Our Father, &c.*

### ERRATA.

Page 7. line 3. read thou, p. 34. l. 19. r. this, p. 35. l. 14. r. awkwardly, l. 22. r. I, p. 38. l. 4. r. my, p. 42. l. 25. r. appropriation, p. 42. l. 27. r. conscience, p. 45. l. 9. r. from, l. 25. r. delight, p. 54. l. 6. r. suspicions, p. 57. l. 25. r. an, p. 73. l. 6. r. mens, p. 128. l. 13. r. even as, p. 184. l. 10. r. overcome, p. 188. l. 22. r. condemns, p. 209. l. 16. r. entertaining, p. 214. l. 7. blot out apt.

### FINIS.

Some Books printed for Thomas Dring,  
over against the inner Temple gate,  
in Fleet-street.

**T**He Hand-maid to private Devotion, being instructions, hymns and prayers: containing the duty of a Christian; fitted to the days of the week, The Feasts and Fasts of the Church, by D. Featly, D. D.

Bishop *Laud's* conference with Mr. *Fisher* the Jesuit, the third Edition. *Folio.*

*Brent's* History of France from 1648. &c. *Folio.*

A Treatise of making *Cyder* and all other drinks extracted from fruits growing in *England*, with the method of propagating Fruit-trees, and a description of the new invented Mill for grinding Apples, with the right way of making *Methueglin* and *Birch-Wine*. The second Edition with large additions *Octavo.*

The conservation of places for Gods publick Worship and Service, and reverence due unto them, vindicated, in *twelves*.

*Pharamond*, the famed Romance, the whole work in twelve parts in *Folio.*

*Almahide*, or the Captive Queen, an excellent new Romance written in French by *Monsieur de Scudery* in *Folio.*

*Goldmans* Dictionary newly re-printed, with large Additions, by Dr. *Scattergood* *Quarto.*

*Systema Agriculturae*, or the mystery of Husbandry being the new ways of improving all sorts of Lands in *England* in *Folio.*

2  
3  
4  
5  
6  
7  
8  
9  
10  
11  
12  
13  
14  
15  
16  
17  
18  
19  
20  
21  
22  
23  
24  
25  
26  
27  
28  
29  
30  
31  
32  
33  
34  
35  
36  
37  
38  
39  
40  
41  
42  
43  
44  
45  
46  
47  
48  
49  
50  
51  
52  
53  
54  
55  
56  
57  
58  
59  
60  
61  
62  
63  
64  
65  
66  
67  
68  
69  
70  
71  
72  
73  
74  
75  
76  
77  
78  
79  
80  
81  
82  
83  
84  
85  
86  
87  
88  
89  
90  
91  
92  
93  
94  
95  
96  
97  
98  
99  
100  
101  
102  
103  
104  
105  
106  
107  
108  
109  
110  
111  
112  
113  
114  
115  
116  
117  
118  
119  
120  
121  
122  
123  
124  
125  
126  
127  
128  
129  
130  
131  
132  
133  
134  
135  
136  
137  
138  
139  
140  
141  
142  
143  
144  
145  
146  
147  
148  
149  
150  
151  
152  
153  
154  
155  
156  
157  
158  
159  
160  
161  
162  
163  
164  
165  
166  
167  
168  
169  
170  
171  
172  
173  
174  
175  
176  
177  
178  
179  
180  
181  
182  
183  
184  
185  
186  
187  
188  
189  
190  
191  
192  
193  
194  
195  
196  
197  
198  
199  
200  
201  
202  
203  
204  
205  
206  
207  
208  
209  
210  
211  
212  
213  
214  
215  
216  
217  
218  
219  
220  
221  
222  
223  
224  
225  
226  
227  
228  
229  
230  
231  
232  
233  
234  
235  
236  
237  
238  
239  
240  
241  
242  
243  
244  
245  
246  
247  
248  
249  
250  
251  
252  
253  
254  
255  
256  
257  
258  
259  
260  
261  
262  
263  
264  
265  
266  
267  
268  
269  
270  
271  
272  
273  
274  
275  
276  
277  
278  
279  
280  
281  
282  
283  
284  
285  
286  
287  
288  
289  
290  
291  
292  
293  
294  
295  
296  
297  
298  
299  
300  
301  
302  
303  
304  
305  
306  
307  
308  
309  
310  
311  
312  
313  
314  
315  
316  
317  
318  
319  
320  
321  
322  
323  
324  
325  
326  
327  
328  
329  
330  
331  
332  
333  
334  
335  
336  
337  
338  
339  
340  
341  
342  
343  
344  
345  
346  
347  
348  
349  
350  
351  
352  
353  
354  
355  
356  
357  
358  
359  
360  
361  
362  
363  
364  
365  
366  
367  
368  
369  
370  
371  
372  
373  
374  
375  
376  
377  
378  
379  
380  
381  
382  
383  
384  
385  
386  
387  
388  
389  
390  
391  
392  
393  
394  
395  
396  
397  
398  
399  
400  
401  
402  
403  
404  
405  
406  
407  
408  
409  
410  
411  
412  
413  
414  
415  
416  
417  
418  
419  
420  
421  
422  
423  
424  
425  
426  
427  
428  
429  
430  
431  
432  
433  
434  
435  
436  
437  
438  
439  
440  
441  
442  
443  
444  
445  
446  
447  
448  
449  
450  
451  
452  
453  
454  
455  
456  
457  
458  
459  
460  
461  
462  
463  
464  
465  
466  
467  
468  
469  
470  
471  
472  
473  
474  
475  
476  
477  
478  
479  
480  
481  
482  
483  
484  
485  
486  
487  
488  
489  
490  
491  
492  
493  
494  
495  
496  
497  
498  
499  
500  
501  
502  
503  
504  
505  
506  
507  
508  
509  
510  
511  
512  
513  
514  
515  
516  
517  
518  
519  
520  
521  
522  
523  
524  
525  
526  
527  
528  
529  
530  
531  
532  
533  
534  
535  
536  
537  
538  
539  
540  
541  
542  
543  
544  
545  
546  
547  
548  
549  
550  
551  
552  
553  
554  
555  
556  
557  
558  
559  
560  
561  
562  
563  
564  
565  
566  
567  
568  
569  
570  
571  
572  
573  
574  
575  
576  
577  
578  
579  
580  
581  
582  
583  
584  
585  
586  
587  
588  
589  
590  
591  
592  
593  
594  
595  
596  
597  
598  
599  
600  
601  
602  
603  
604  
605  
606  
607  
608  
609  
610  
611  
612  
613  
614  
615  
616  
617  
618  
619  
620  
621  
622  
623  
624  
625  
626  
627  
628  
629  
630  
631  
632  
633  
634  
635  
636  
637  
638  
639  
640  
641  
642  
643  
644  
645  
646  
647  
648  
649  
650  
651  
652  
653  
654  
655  
656  
657  
658  
659  
660  
661  
662  
663  
664  
665  
666  
667  
668  
669  
670  
671  
672  
673  
674  
675  
676  
677  
678  
679  
680  
681  
682  
683  
684  
685  
686  
687  
688  
689  
690  
691  
692  
693  
694  
695  
696  
697  
698  
699  
700  
701  
702  
703  
704  
705  
706  
707  
708  
709  
710  
711  
712  
713  
714  
715  
716  
717  
718  
719  
720  
721  
722  
723  
724  
725  
726  
727  
728  
729  
730  
731  
732  
733  
734  
735  
736  
737  
738  
739  
740  
741  
742  
743  
744  
745  
746  
747  
748  
749  
750  
751  
752  
753  
754  
755  
756  
757  
758  
759  
760  
761  
762  
763  
764  
765  
766  
767  
768  
769  
770  
771  
772  
773  
774  
775  
776  
777  
778  
779  
780  
781  
782  
783  
784  
785  
786  
787  
788  
789  
790  
791  
792  
793  
794  
795  
796  
797  
798  
799  
800  
801  
802  
803  
804  
805  
806  
807  
808  
809  
810  
811  
812  
813  
814  
815  
816  
817  
818  
819  
820  
821  
822  
823  
824  
825  
826  
827  
828  
829  
830  
831  
832  
833  
834  
835  
836  
837  
838  
839  
840  
841